



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600025810M



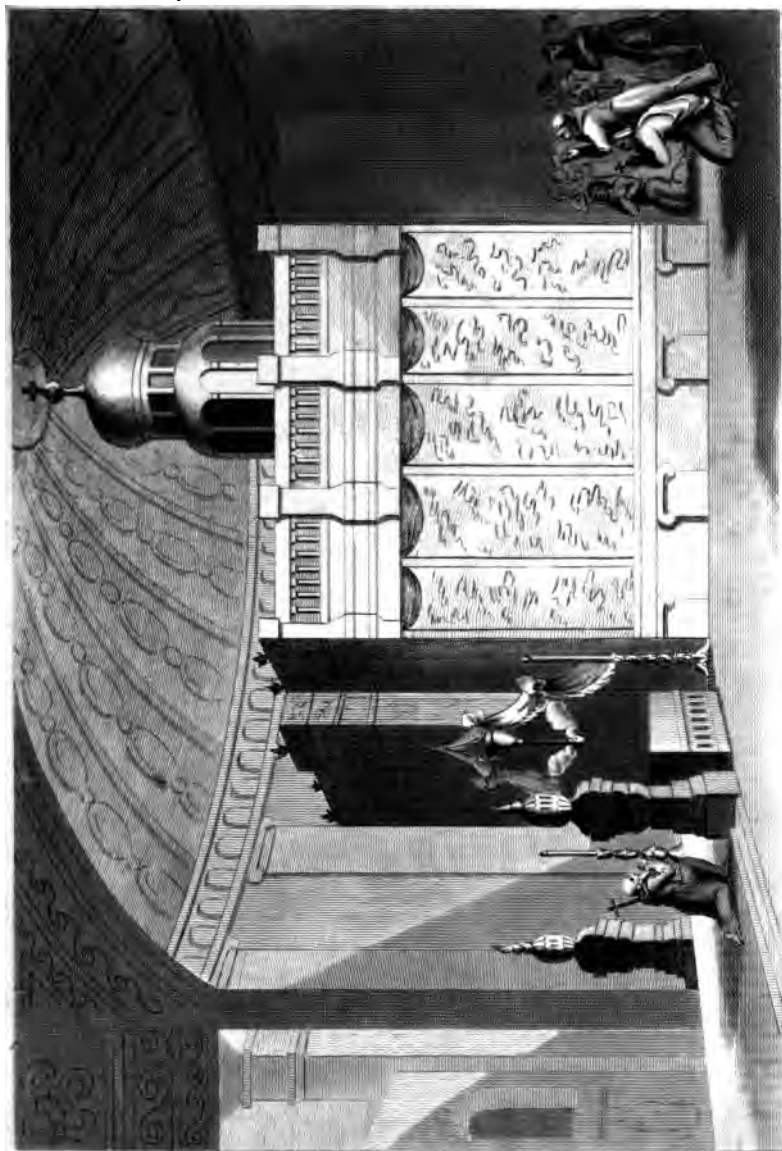












NORTH EAST ASPECT OF THE (LOW) SEPTICULAR TOWER IN AUGUST 1817.

*by the late Mr. J. H. Sturt.*

Engraved by J. H. Sturt.

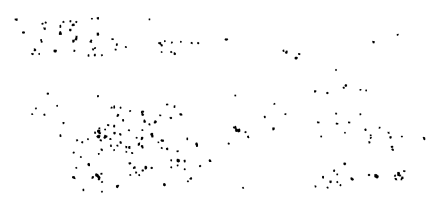
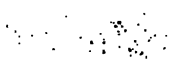
## 1. Introduction

The purpose of this study is to investigate the effects of the proposed system on the performance of the system. The system is designed to improve the performance of the system by reducing the time taken to process the data.

### 2. Methodology

The methodology used in this study is as follows:

## 3. Results



LETTERS  
FROM  
PALESTINE,  
DESCRIPTIVE OF  
A TOUR THROUGH GALILEE AND JUDEA;  
WITH  
SOME ACCOUNT OF THE DEAD SEA, AND OF  
THE ACTUAL STATE OF JERUSALEM.

---

דבר צ"י—PSALM xlviii. 13.

Κυκλώσασθι Σιών, καὶ περιλάβετε αὐτήν, διηγέσασθι ἐν τοῖς πύργοις  
αὐτῆς,—ὍΠΩΣ ἌΝ ΔΙΗΓΗ΄ΣΗΣΘΕ ΕΙ΄Σ ΓΕΝΕΑ'Ν ἘΤΕΡΑΝ.

*Ex versione Septuagintâ Interpretum.*

---

BY T. R. JOLIFFE.

VOL. I.

**A New Edition,**

MUCH ENLARGED, AND REVISED THROUGHOUT.

LONDON:  
PARTRIDGE, OAKEY, AND CO.,  
PATERNOSTER ROW AND EDGWARE ROAD.

1854.



203. a. 126.

**LONDON :**  
**WOODFALL AND KINDER,**  
**ANGEL COURT, SKINNER STREET.**

TO  
THOMAS SAMUEL JOLIFFE, ESQ.,  
OF  
AMMERDOWN PARK,  
IN THE COUNTY OF SOMERSET,  
LATE REPRESENTATIVE IN PARLIAMENT  
OF THE BOROUGH OF PETERSFIELD,  
THE FOLLOWING PAGES ARE RESPECTFULLY INSCRIBED,  
AS A TRIFLING TESTIMONY OF GRATITUDE,  
BY HIS MOST OBLIGED  
AND AFFECTIONATE HUMBLE SERVANT,  
THE AUTHOR.



## PREFACE.

---

A LONG interval has elapsed since the following pages were originally submitted to public notice.

The rapid sale of the earlier impressions, notwithstanding the costly price affixed by the Publisher, may be ascribed in great measure to the circumstance, that no descriptive statement of the country from which the Letters are dated, had for several years previously been sent from the press.

Subsequently travellers have in part, *but in part only*, passed over the same ground; and it is from this consideration that the writer has yielded to repeated applications for a renewed copy of his narrative, and given a reluctant consent to its republication.

Soon after the first appearance of these



volumes, they attracted the notice of certain *Continental Librarians*, whose sensitive criticism induced, in their translation, an omission or modification of every remark which seemed, even by remote implication, to reflect on the extravagant assumptions of the Roman Catholic tenets. In districts where such tenets were constantly obtruded on his attention, the Author felt it quite impossible to suppress all allusion to their wayward influence; but he trusts that he has in no part of his correspondence deliberately expressed a sentiment which can disturb the feelings of conscientious conviction, or wound the spirit of rational devotion.

*Recent* events have brought the peculiarities of the Roman ritual, with all its tawdry decorations and histrionic accompaniments, more forcibly under our inspection. The frenzied attempt to supersede the Protestant Establishment, by the introduction of a *Papal hierarchy* in this country, may be characterised by the familiar image of an intended assassination being converted into suicide!

Never was failure more complete. The aggression of Pius IX. aroused the latent spirit of the nation from its misconceived lethargy, and drew forth a shout of reprobation,—loud, deep, and universal,—from every quarter of the kingdom. For never was an invaded country parcelled out by the conqueror with a more unsparing hand, or its districts and divisions lavished with greater prodigality on his followers, than have certain portions of this country been marked out by an Italian priest, for his exclusive rule and dominion. As the degrading outrage is still unatoned, as, on the contrary, its aggressive insolence is still ostentatiously avowed and exultingly defended, some friendly monitor should be sought to intimate to its authors, that they would most effectively consult their future tranquillity, by not further provoking the moderation of the national temper. If from the profoundest contempt,—from the most derisive disdain,—for so extravagant a medley of vanity, injustice, ignorance, and presumption,

the people of England shall seriously *rise into anger*, the Roman bishop and his satellites will assuredly find, that all which has hitherto been practised towards them has been lenity and compassion.

Such would be the inevitable consequence of an excited indignation on the part of the people of Great Britain. But in estimating the effects of the insulting policy of Rome, our review might justly be considered incomplete, were we to decline taking into consideration the delirious fanaticism, which has so long and so fatally rioted in the sister island. Ireland, in whatever point of view regarded, presents an anomaly which has no parallel in the history of nations. Placed by nature in a position, relative to England, as an *attendant satellite*,—ordained by the decrees of Providence to obey the evolutions of its *master planet*,—it is perpetually struggling with its appointed destiny; ever attempting to fly off in some disastrous, eccentric movement. And thus, instead of becoming a valuable auxiliary,

integrally connected with a great and powerful empire,—the sharer in its renown, and participating in its fortunes,—it is the incessant source of irritation and anxiety; the plague-spot that deforms its beauty; the canker which corrodes its vitals! The arch-apostle of mischief is, indeed, removed from the scene; but his name and influence are not yet extinct, or forgotten. Let it not, then, be thought ill-timed, or out of place,—since attempts are constantly making to revive his pernicious practices—if we pause for an instant to contemplate that part of his conduct, which aimed at the subversion of the imperial supremacy.

His mode of public annoyance had thus much of novelty. He came not, like a thief in the night, with stealthy and cautious silence, but he blazoned forth his inflated preparations; his demand was *disunion*; and he braved, in fancied security, our utmost resistance. At once the son and sovereign of agitation, he held in his right hand a magic rod, inscribed with the cabalistic word, REPEAL!

and whenever his familiars appeared reluctant to execute his despotic mandates, as soon as he perceived them wavering in their fealty, or exhibiting any symptoms of contumacy or independence, he straightway brandished the resistless talisman, and awed them at once into silence and submission.

The powerful delusion exerted by the late Mr. O'Connell over a considerable portion of his countrymen, renders him a legitimate object of national criticism. We are clearly entitled to demand what were the extraordinary endowments he possessed, to justify his assuming so prominent a position. Let us not be deterred by any results, however specious, which attended his earlier efforts. The instrument with which he wrought—*the ignorance and superstition of the papist population*—this is so gross an engine, and one so little liable to accident or disorder, that it may be successful even in the most unskilful hands, and scarcely any indiscretion can frustrate its operations. While suffering, therefore, from the

mischievous aspirations of the individual who employed it, we naturally and eagerly inquire, *What single political measure did he ever originate, which bore the mark of a great, an elevated, or a profound mind? What comprehensive or enlightened scheme did he ever unfold, stamped with the impress of prescient ability? What generous and disinterested view did he ever take,—what beneficent plan did he either imagine or adopt, essentially to promote the happiness, or advance the improvement of his species?* On the contrary, is it not notorious, from his childish and incessant prattlement about “*hereditary bondsmen*,” that the whole range of his vision was completely shut in by the narrow horizon which bounds his native island? Beyond that murky and clouded atmosphere, he saw nothing to adorn or dignify dominion; without that little pale, he recognised no endearing or ennobling sympathies, he acknowledged no retrospect of past renown, he cherished no anticipations of a glorious future! And was it fitting that *such*

a person should control the councils of an empire so transcendent as is comprehended in the word, ENGLAND?

In regulating the concerns of a monastic fraternity, in methodising and adjusting the conflicting views of such petty and ignoble litigants, the learned agitator might, doubtless, find a congenial stage for the display of his peculiar talents; displays which so enchanted the popish faction, at Sedition Hall, in Dublin. But the properties of his mind, as applied to the progressive destinies of a people, were as ill-suited to direct that mysterious impulse, which is to heave, or press to quiet a nation's strength, which should excite to lofty enthusiasm, or still the rebel movements of restlessness and anarchy; his moral faculties were as incompetent successfully to achieve those all-important results, as is the weakness of an insect to guide the uproar of the elements!

This very egregious demagogue, as we were gravely informed by his parasites of the press, attempted on one occasion to give a new incen-

tive to popular notice, by a most ostentatious submission to the discipline of La Trappe! If there was any truth in such statement, it serves to show at how very low a rate he estimated the moral intelligence of the party, whom he at once governed and obeyed! But with his *monastic* extravagances we will not attempt to meddle. LET ALL WHO ARE LIKE HIM, INDULGE THE RAPTURES OF PENANCE IN FULL TRANSPORT! It was only when he came forward as an avowed and unrelenting anarchist, with his mad gesticulations, his furious contortions, his frantic resolves to rend asunder the sacred tie, which binds the nations in one UNITED KINGDOM,—it was only by such turbulent exhibitions of insolent ferocity, that our attention was forcibly attracted to his conduct. But thus braved and menaced, we proclaim to all who would mimic his atrocious follies, that we will no longer suffer the fell genius of discord to prowl the land unopposed. He must cease to annoy the abode of peaceful men. “If he retire into the cell, whether of solitude or



repentance, thither we will not pursue him; but we will not bear him on the throne of power!"

To quit,—however abruptly,—so repulsive a topic, the author subjoins a few observations on the practicability of an excursion in the several territories referred to by the inspired writers.

A traveller who addresses his friends from a remote quarter of the globe, naturally feels desirous to conceal, or at least to extenuate, most of the severer difficulties with which he has had to contend: but on his return, it is expected that his narrative should contain a faithful representation of whatever he has known or seen.

To say nothing of the inevitable rigours of QUARANTINE, continued during a detention which sometimes exceeds six weeks, and which may with no great impropriety be termed an imprisonment, there are inconveniences of a harsher nature, which the tourist will do well to reflect on before he sets out on his career. Every one who contemplates a journey through

Syria and the distant sections of Arabia, should be prepared, in the military phrase, to “*rough it* ;” for he will be occasionally subjected to the extremities of heat and thirst,—to the varied privations of hunger and disease,—to make the sands of the desert his bed, and the dews of Heaven his covering. Vermin the most loathsome, or venomous, will beset him in almost all his paths ; and in addition to many minor obstructions, he may from time to time be exposed to the capricious tyranny and arbitrary exaction of local authorities. Finally, he is liable to seizure by armed marauders, who are reported sometimes to strip their wretched victim of every particle of personal clothing, and then turn him adrift,—a naked wanderer in a burning wilderness !

From this last-mentioned severity the writer of the following pages was happily exempted. The statement may, however, be relied on as very otherwise than overcharged. It is given with no view to exaggerate the hazards in-

cidental to a pilgrimage in Palestine, but solely to put the reader in possession of what he may possibly have to encounter, should he be induced to extend his researches. Much of the gratification derivable from such a tour will necessarily depend on the personal *feeling* of the individual who undertakes it. Those who cannot

“ Look on Ida with a TROJAN’s eye,”

might walk “ indifferent and unmoved ” over the beautiful plain of the Troad : and such as are insensible to the charms of the Sacred Writings would contemplate in “ Sion’s Hill ” only a blighted mountain, nor discover anything beyond a scanty streamlet in

“ Siloa’s brook, that flow’d

Fast by the Oracle of God ! ”

*London, June, 1854.*

\*\*\* It may be necessary to state, in explanation of the abruptness with which the narrative commences, that the Letters were originally selected from a series descriptive of the several countries through which the writer passed, and that none were admitted but such as relate exclusively to regions, which, at the period of their first publication, had been seldom visited by European travellers.

CONTENTS  
OF  
THE FIRST VOLUME.

---

LETTER I. page 1.

Narrative of the route from Tripoli, through Sidon and Tyre, to Acre.

LETTER II. p. 20.

Description of Acre—its advantageous Situation—remaining Antiquities—Account of the Governor, Suleyma Pacha—Turkish sentiments respecting the influence of love and fear, as produced by the exercise of power or clemency.

LETTER III. p. 27.

Route from Acre to Nazareth—River Belus—Origin of the invention of Glass—River Kishon—City of Nazareth described—Convent of Franciscan Monks—Residence of Joseph—Scene of the Angel's Address to the Virgin Mary—School where Christ received the elements of Instruction—*MENSA CHRISTI*—The Cliff whence the Jews attempted to precipitate our Saviour, as recorded by St. Luke—Actual condition of Nazareth, and the surrounding Scenery.

LETTER IV. p. 36.

Excursion to the Sea of Galilee—its peculiar beauty—the unusual buoyancy of the water noticed—Chorazin—Capernaum—Discharge of the River Jordan from the southern extremity of the lake—Tepid Spring of supposed efficacy in paralytic affections—*MOUNT TABOR*—Examination of its claim to be considered the scene of the *TRANSFIGURATION*.

## LETTER V. p. 51.

Journey from Nazareth, over the Plain of Megiddo, to Sichem—The modern Town of Naplouse—Romantic Beauty of its Position—Traditionary Account of Joseph's Tomb—JACOB'S WELL—Sudden Indisposition of the writer's companion—First View of JERUSALEM.

## LETTER VI. p. 64.

The author's Reflections on entering THE HOLY CITY—Historical Narrative of the different Changes to which Jerusalem has been subjected.

## LETTER VII. p. 88.

THE HOLY SEPULCHRE—The Church which encloses it described—VIA DOLOROSA—Pilate's Palace—Pool of Bethesda—Brook Kedron—MOUNT OF OLIVES—Garden of Gethsemane—Chapel of the Ascension—Extensive View from the summit of the mountain.

## LETTER VIII. p. 105.

Route to Bethlehem—Valley of Rephaim—The Dragoman's account of the Star which appeared to the Eastern Sages—Franciscan Convent—The Church described—Scene of our Saviour's Birth—Cisterns constructed by Solomon—Interview with the Governor of Jerusalem—Tour of Mount Sion—Armenian Monastery; Reception of the Writer by the superior officer of that establishment.

## LETTER IX. p. 119.

Description of the modern City of Jerusalem—its Population—Buildings—Gates—Intersections of the Streets, and their modern Names—The Costume of the Country described, as usually worn by Persons of Condition—Administration of the City.

CONTENTS  
OF  
THE FIRST VOLUME.

---

LETTER I. page 1.

Narrative of the route from Tripoli, through Sidon and Tyre, to Acre.

LETTER II. p. 20.

Description of Acre—its advantageous Situation—remaining Antiquities—Account of the Governor, Suleyma Pacha—Turkish sentiments respecting the influence of love and fear, as produced by the exercise of power or clemency.

LETTER III. p. 27.

Route from Acre to Nazareth—River Belus—Origin of the invention of Glass—River Kishon—City of Nazareth described—Convent of Franciscan Monks—Residence of Joseph—Scene of the Angel's Address to the Virgin Mary—School where Christ received the elements of Instruction—*MENSA CHRISTI*—The Cliff whence the Jews attempted to precipitate our Saviour, as recorded by St. Luke—Actual condition of Nazareth, and the surrounding Scenery.

LETTER IV. p. 36.

Excursion to the Sea of Galilee—its peculiar beauty—the unusual buoyancy of the water noticed—Chorazin—Capernaum—Discharge of the River Jordan from the southern extremity of the lake—Tepid Spring of supposed efficacy in paralytic affections—*MOUNT TABOR*—Examination of its claim to be considered the scene of the *TRANSFIGURATION*.

## LETTER XVI. p. 201.

Some Account of the Mode of Living at Jerusalem, with a Description of the different Articles of Consumption, and the Coins in common circulation.

## LETTER XVII. p. 211.

Route to Jaffa, by the Ruins of Modin, and the Valley of Elah—Convent at Rama.

## LETTER XVIII. p. 227.

Description of Joppa—The Fountains of Fresh Water discoverable on the Beach, explained on the principle of Percolation—The writer's Interview with the Aga—The British Consul's Account of the Atrocities imputed to BUONAPARTE, by Sir R. Wilson.

## LETTER XIX. p. 244.

The writer's Departure for Gaza with the Pasha—His Retinue described—Deviation to Ascalon—Singular Ceremony on approaching the Town of Gaza.

## LETTER XX. p. 257.

Gaza—the writer's first Essay with a Dromedary—Journey over the Desert to the Lake Menzaleh—Description of El Arisch—Ruins of Pelusium—Sepulchre of Pompey—Passage across the Lake to Damietta.

## APPENDIX.

	PAGE
The Water from the River Jordan . . . . .	271
The Crusades . . . . .	275
Sketch of the History of Ali Pacha . . . . .	287
Specimens of Romaic . . . . .	295
Letters to the British Consul at Jaffa . . . . .	301
Aerostation . . . . .	304







*Boyle & Son, 215 Strand*

## LETTERS FROM PALESTINE.

---

### LETTER I.

Narrative of the route from Tripoli, through Sidon and Tyre,  
to Acre.

---

TO SIR G\*\*\*\*\*T E\*\*T, BART.

Acre, Aug. 7th, 1817.

DEAR E——,

WE left Tripoli on the 1st instant, soon after mid-day, and, at eight in the evening, arrived at Patrone, the only place, within the compass of a day's journey from thence, where accommodations of any kind can be procured. The route is not distinguished by any features of striking interest, but has the recommendation of being carried in a regular progression almost entirely by the margin of the water.

About three or four miles on the northern side of Patrone, we entered a valley in the highest degree

picturesque—such, indeed, as a writer of romance might delight to feign : the village, at its extremity, consists only of a few mouldering tenements, and we had some difficulty in finding room for ourselves and baggage, which we at length contrived to deposit in the upper story of a ruined building, and passed the night without interruption.

We quitted our gloomy abode between six and seven the next morning, and, in the course of three hours, arrived at a town of some importance, called at present Gibile, but known formerly by the name of Byblus. Here we breakfasted, and were plentifully supplied with fruit of various kinds, cakes, and honey. Pursuing our route along the beach, we came, in little more than an hour, to a clear and rapid stream, rather shallow, but of considerable width: this is imagined, and with sufficient probability, to be the river called after Adonis. At certain seasons, the waters are tinged with a vermillion hue, derived from a stratum of red earth, particles of which are periodically washed by the violence of the rains into the current. The superstition of the ancients, unable or unwilling to account for an alteration of the surface by natural

means, ascribed it to a sympathy on the part of the stream with the favourite of Venus ; the catastrophe which occasioned his death having taken place in this district, as he pursued the chase over the mountains from whence the water issues.

In something less than two hours after losing sight of the river, we reached Jeune, a place now almost entirely neglected, though possessing an extensive bay, and other conveniences for navigation. Here the Pachalic of Tripoli terminates, just at the entrance of the harbour, and the district of Sidon commences. The only khann, or inn, which the town affords, presented nothing beyond the meagre accommodations of an oriental caravansary ; but the deficiency was in some measure supplied by the attentions of the proprietor, who welcomed us with many expressions of hospitality, and made the best arrangement he could on a sort of platform projecting in front of a building which overhung the sea.

We left Jeune the next morning, soon after eight, by a route which lies over a rugged and rather steep pass, near the shore. In the course of an hour and a half we came to a stream, which the old charts describe as the river Lycus ; the modern

name I could not distinctly ascertain, but it has not the least resemblance in sound to the ancient appellation. The current flows through a ravine formed by two mountains, lofty and precipitous ; the depth is such as to be easily fordable ; but a very handsome bridge, of four or five arches, is thrown across the channel at a little distance up the valley. On reaching the opposite bank, we found a road sufficiently wide to admit three horses abreast, cut through a stratum of the cliffs, running in a direction nearly parallel with the winding of the coast, but avoiding its sinuosities. This was accomplished under the direction of the Roman Emperor Antoninus, as is attested by an inscription engraven on the rock by the road side. The characters are much mutilated, but their purport may be traced with some degree of accuracy.

The tablet imports, that the Emperor,

“ CÆSAR, M. AURELIUS ANTONINUS, ,

PIUS, FELIX, AUGUSTUS,

PARTH : MAX : BRIT : GERM : MAXIMUS

PONTIFEX MAXIMUS,

MONTIBUS IMMINENTIBUS,

LYCO FLUMINI CÆSIS VIAM DILATAVIT.”

The whole extent of this causeway, whose formation is thus circumstantially recorded, does not exceed an English mile. It is now much neglected, and out of repair.

An hour's gentle riding from this place brought us to another river, the name of which our guides were totally unacquainted with, nor could I find it noticed in any of the ancient charts. It is stated to have been the scene of the famous combat between that mirror of chivalry, St. George, and the redoubtable dragon: the personal achievements of this right reverend champion are equally appreciated by all ranks, sects, and conditions, and the defeat of his antagonist has been commemorated by the united efforts of sculpture and painting in almost every Christian edifice which we have visited in Syria.

Barutti is not more than an hour's distance from the plain through which the stream flows, and we arrived there about noon. The English Consul received us with distinguished courtesy, and we passed the remainder of the day very pleasantly in his mansion. The plague had recently appeared in the town with symptoms of considerable violence;

but no "*accident*"<sup>1</sup> having been reported for some days, I prevailed on a friend of the Consul to accompany me through the principal places just before the evening set in. The streets are mean, narrow, and impure, like those of most other provincial towns subject to the Ottoman Government; but the buildings are rather extensive, and supposed to contain above six thousand inhabitants. The ancient name was Berytus; under the Roman Emperors it became a sort of Inn of Court for the study of jurisprudence in the East, and is styled by Justinian *the mother and nurse of the laws*. By whom the academy was instituted is not accurately known, but there is sufficient authority for fixing its date anterior to the age of Diocletian. It had the honour to furnish two distinguished civilians, Dorotheus and Anatolius, selected by Justinian to assist in composing the celebrated digests. In more modern times, the city has been remarkable by the residence of the Emir, Faccardine, who flourished during the reign of Sultan Morat. He was chief of the *Druses*, a tribe who are imagined

<sup>1</sup> An affected term used to denote the death of an individual occasioned by pestilence.

by some writers to have descended from the scattered remnants of the crusaders. This people, whatever was their origin, after having long remained pent up in the mountains, grew into temporary importance by the talents and courage of their leader, who extended his power from the regions about Barutti to the plains of Acra. They were, however, subsequently driven back within their ancient limits, by the forces of the Grand Signior. The palace of the prince was at the north-east of the town ; formerly a very capacious edifice, with extensive gardens, but now totally ruined.

We took leave of our host soon after seven in the morning. The lanes which form the outlet to the city in the direction of Saida (the ancient Sidon), are cool and well shaded, the banks being thickly clothed with the prickly pear, whose fruit is now in a state of maturity. In less than an hour we quitted these umbrageous valleys, and entered on a large sandy plain, which is continued for several miles in a gradual descent to the beach. In the course of six hours more we arrived at a miserable-looking khann, near a ruined village, called Djee, or Jee ; we remained here a short time while the



guides procured some refreshment, but the perversity of the sumpter mules occasioned so much vexatious delay, that it was past seven in the evening before we entered Sidon. The city, as it exists at present, rises immediately from the strand, and, seen from a slight distance, presents a rather imposing appearance. The interior, however, is most wretched and gloomy; a melancholy contrast to the gaiety of the gardens and mulberry grounds adjoining the walls. The gate had been closed a short time before our arrival, in consequence of some religious ceremony, and we were detained nearly half an hour, till the necessary explanations had taken place. The portal is very massive, and has an air of military importance; but the instant it is unbarred, the delusion vanishes. As there is no British agent at Saida, we were directed to the residence of the French Consul, Signor Ruffini, who received us with the politeness instinctive to the French nation. Lady E. St\*\*\*\*\*e had for some time established her residence about a day's journey from the coast, when the report of a pestilence compelled her to a temporary retreat several miles further in the interior. Her absence appears to be

universally regretted, for she has indeed distributed her largesses with such address as to have acquired a very considerable degree of popularity. "Point d'argent, point de Suisse," is a maxim by no means exclusively applicable to Helvetia ; and "*Mi laddi*"<sup>1</sup> is reported to have given very expensive proofs of her conviction that there is no happiness, even in Arabia, like that which is purchased.

Some faint traces are still discoverable of the ancient lustre of Sidon, in the broken columns, and architectural ornaments, which lie neglected at a little distance from the modern walls ; and in one of the neighbouring gardens there is a reputed relic of antiquity, which the Jews affect to hold in extraordinary veneration. This object of their regard is alleged to be the tomb of Zebulon : the monument, if such it may be called, is extremely simple, consisting solely of two stones, which are supposed to have been placed at each extremity of the body ; —a conjecture, by the bye, which is somewhat extravagant, unless the patriarch was of gigantic stature, for the blocks are more than three yards distant from each other.

<sup>1</sup> The title by which this lady is distinguished, in the districts adjoining her residence.

Pliny attributes the invention of glass, or, at least, the original manufacture of it, to the artisans of this city,<sup>1</sup> as it was here only that the sand brought from the coast of Tyre was believed to be susceptible of fusion. The modern proprietors have either lost the art, or do not any longer find it a lucrative branch of trade.

The possessions of the tribe of Ashur, as enumerated by Joshua,<sup>2</sup> comprised Zidon in their limits. We were now, therefore, entering on the confines of THE HOLY LAND.

The house in which the French Consul resides is extremely spacious, but in the arrangements of Signor Ruffini there does not appear to have been any provision for a casual visitor; we were, therefore, reduced to the necessity of sleeping *sub dio* in one of the outer courts. We arose very early the next morning, and after a ride of ten hours arrived within the walls of Tyre. Our route, for the most part, was on the sands of the sea-shore, where there are few objects, either natural or artificial, calculated in any degree to interest the attention of the traveller, or to arrest

<sup>1</sup> Nat. Hist. cap. xix. lib. 5: "Sidon artifex vitri."

<sup>2</sup> Chap. xix. ver. 28.

his progress. About half a mile from the coast, and at four hours' distance from Sidon, a village hangs near the summit of the hills, which it is conjectured was the ancient Zarephath, or Sarepta, celebrated in the sacred writings as the residence of the prophet Elijah, and as the scene of his miraculous restoration of the widow's son.

Our guides wished us very much to avoid Tyre, and strongly recommended our passing the night under a large tree at a small village a few miles to the east : but we were too desirous of visiting the ruins of a city whose fortunes occupy so important a page in the history of nations, to listen an instant to their suggestions.

The modern town became visible at a considerable distance, from one of the elevated points beyond Sidon, and as the declining sun threw his beams over the lofty turrets of the citadel, they appeared clothed with a radiance, which exceeded the most splendid illumination. In these precincts the sacred writings are the best vade mecum : I make no apology, therefore, for extracting the following passages, as descriptive of Tyrian magnificence.

“ O thou that art situate at the entry of the  
“ sea, which art a merchant of the people for many  
“ isles, Thus saith the Lord God ; O Tyrus, thou hast  
“ said, I am of perfect beauty. Thy borders are in  
“ the midst of the seas, thy builders have perfected  
“ thy beauty. They have made all thy ship boards  
“ of fir trees of Senir : they have taken cedars from  
“ Lebanon to make masts for thee. Of the oaks of  
“ Bashan have they made thine oars ; the company  
“ of the Ashurites have made thy benches of ivory,  
“ brought out of the isles of Chittim. Fine linen  
“ with brodered work from Egypt was that which  
“ thou spreadest forth to be thy sail ; blue and  
“ purple from the isles of Elishah was that which  
“ covered thee. The inhabitants of Zidon and  
“ Arvad were thy mariners : all the ships of the  
“ sea with their mariners were in thee to occupy  
“ thy merchandise. When thy wares went forth  
“ out of the seas, thou filledst many people ; thou  
“ didst enrich the kings of the earth with the  
“ multitude of thy riches and of thy merchandise.

“ Thou hast been in Eden the garden of  
“ God ; every precious stone was thy covering,  
“ the sardius, topaz, and the diamond, the beryl,

“ the onyx, and the jasper, the sapphire, the  
“ emerald, and the carbuncle, and gold : the work-  
“ manship of thy tabrets and of thy pipes was  
“ prepared in thee in the day that thou wast  
“ created.

“ Thine heart was lifted up because of thy  
“ beauty, thou hast corrupted thy wisdom by  
“ reason of thy brightness : I will cast thee to the  
“ ground, I will lay thee before kings, that they  
“ may behold thee.

“ Thou wast perfect in thy ways from the  
“ day that thou wast created, till iniquity was  
“ found in thee.

“ By the multitude of thy merchandise they  
“ have filled the midst of thee with violence,  
“ and thou hast sinned : therefore I will cast  
“ thee as profane out of the mountain of God :  
“ and I will destroy thee, O covering cherub, from  
“ the midst of the stones of fire.”—Ezek. chap.  
xxvii. xxviii.

Of this once powerful mistress of the ocean  
there now exist scarcely any traces. Some  
miserable cabins, ranged in irregular lines, dignified  
with the name of streets, and a few buildings of

a rather better description, occupied by the officers of Government, compose nearly the whole of the town. It still makes, indeed, some languishing efforts at commerce, and contrives to export annually to Alexandria cargoes of silk and tobacco; but the amount merits no consideration. "*The noble dust of Alexander traced by the imagination till found stopping a beer barrel,*"<sup>1</sup> would scarcely afford a stronger contrast of grandeur and debasement, than Tyre at the period of its being besieged by that conqueror, and the modern town of TSOUR, erected on its ashes.

The ancient capital of Phœnicia was seated on a rocky island, separated from the main land by a strait of a few hundred paces.<sup>2</sup> Nebuchadnezzar,

<sup>1</sup> Hamlet, Act V. Scene 1.

<sup>2</sup> Pliny states the island to have been but seven hundred paces from the continent. There are three distinct epochs to mark the existence of Tyre—that of Tyre on the continent, or Palætyrus;—Tyre on the island;—and Tyre on the peninsula, after it was joined to the main land. It had two havens, one looking towards Sidon, and the other towards Egypt. The city, including old Tyre, was 19,000 paces in circumference, but alone, only twenty-two stadia, or scarcely three of our miles.

The small shell-fish, which formerly supplied a tint to adorn the robe of kings and magistrates, has either totally disappeared, or from the facility of procuring a dye by another

who was made the instrument of its destruction, connected the city with the continent, but the industry of the Tyrians subsequently demolished this barrier, and enabled them to re-edify the town. The degree of strength that it acquired on its revival, may be estimated by the labour, time, and carnage, which it cost Alexander to reduce it.

Within half a mile of the coast, is a place called by the Turks, Roselaine, remarkable chiefly for the reservoirs, known by the name of *Solomon's*

process, become an object of comparatively little value. The writer observed in several places on the Asiatic coast of the Mediterranean something resembling a muscle, which, on being pressed, discharged a pink fluid ; but the colour was not of that brilliant hue which is described as peculiar to the shell-fish on the coast near Tyre : the liquor in these was contained in a small white vein placed near the centre of the jaw. The colour of the fluid was not universally red ; on the African coast it was of a dark violet, and hence possibly arose the indiscriminate application of the term *purple*. Sandys derives the word scarlet from this fish. "Near Tyrus the colour "resembled a rose, or rather our scarlet, which doth seem to "be derived from it. Tyrus was called *Sar*, in that it is built "upon a rock, which gave a name unto Syria (as the one at "this day *Sur*, and the other *Suria*) by the Arabians, they "pronouncing *Sean* for *San*, and *Scar* for *Sar*, and the fish "was likewise named *Scar* in their language." — *Sandys' Travels*.



*cisterns*. The propriety of this appellation has, however, been questioned by modern travellers, who contend that it is impossible these reservoirs should have existed before the invasion of Alexander, because the aqueduct, which conveys the water from them to the city, crosses the isthmus constructed by that prince when he gained possession of the place : and as it is reasonable to conclude, that the cisterns were not completed so long before the aqueduct, which could alone render them of any service, so it is quite clear that this last must be of a date subsequent to the formation of the ground on which it is erected. The current tradition is, notwithstanding, that they are filled by a subterranean river which the king of Israel discovered, and which gave him the idea of the undertaking. The aqueduct is now in great measure ruined, but its extent and direction may easily be traced.

The surrounding country has an air of wildness and desolation ; the soil, though not naturally bad, is much injured by negligent tillage, and the total absence of pasture and woodland, leaves the surface in all its naked deformity. An extensive

plain stretches out behind the city in a north-eastern direction, terminated by a range of mountains, over which Lebanon towers pre-eminent.

A lodging was procured for us in a small convent annexed to a Greek see, where we were received with much hospitality. In the course of the evening the archbishop presented himself to pay us a ceremonious visit, clad in a purple robe, and bearing a sort of official wand. He appeared to be a pleasant, well-mannered, intelligent old gentleman, and spoke the Italian language with much ease and fluency, having passed several years at Rome during the pontificate of Ganganelli. A residence in the south of Europe seems to have weakened his attachment to the habits and institutions of his native country, and he evidently conversed with reluctance on any subject, which had reference either to the ancient or present fortunes of Tyre. He stated the inhabitants to be very little short of 5000 ; but this account should be received with caution ; for, from whatever motive, the inhabitants of cities are usually disposed to give a fancied importance to the scene of their residence by an exaggerated description of its population.

As we were assured that the distance to this place would engage us at least ten hours, it became necessary to leave our Tyrian hosts very early. The bishop called to give us his valedictory blessing soon after five o'clock, and reiterated his best wishes for our safe arrival in the capital of Judæa,—though he scarcely disguised an opinion that we should find little to repay the fatigue and danger of the journey. The expression of such a sentiment lowered him very greatly in the estimation of a Greek servant, who had followed us from Corfu, and who was sufficiently disposed by national habit to show every outward denotement of respect to the dignitaries of his own communion. On quitting the convent garden the guides were a little embarrassed as to the particular road they ought to select from three which were presented to their choice:—*Spiro* without any ceremony hallooed to the prelate to come and point out the route, *Halloo, Padre! venite qui, mostrateci la strada!* Overhearing this flippant address, I sharply reproved the applicant; insisting that he should present himself respectfully before his venerable minister, and, as some attempt at atonement, inquire if he

had any commands for Nazareth. The Bishop did not appear in the slightest degree disturbed by the very unceremonious terms in which he was accosted. He responded to the call with as much alacrity as if it had been uttered by a patriarch, and very good-humouredly pointed out the nearest route to our attendants.

## LETTER II.

Description of Acre—its advantageous Situation—remaining Antiquities—Account of the Governor, Suleyma Pacha—Turkish sentiments respecting the influence of love and fear, as produced by the exercise of power or clemency.

---

TO SIR G. E\*\*\*\*T, BART.

Acre, August 7th, 1817.

DEAR E——,

THIS town was anciently called Accho, and is recorded by the author of THE BOOK OF JUDGES<sup>1</sup> for its successful resistance to the incursions of the Asherites. In after ages, being much augmented by Ptolemy the First, it received, in compliment to that prince, the name of Ptolemais, and is distinguished as such in the account given in St. Paul's passage to Cesarea.<sup>2</sup> The Turks, however, have no great partiality for Egyptian appellatives, and when the place fell into their

<sup>1</sup> Chap. i. ver. 31.

<sup>2</sup> Acts xxi. ver. 7.

possession, it resumed something of its original title, Acre being easily derived from Accha and Acra. The situation is one of the most advantageous that can be desired. An extensive and fertile plain stretches out towards the north and the east; the waters of the Mediterranean flow round the west; and on the southern side, a capacious bay spreads from the city walls to the base of Mount Carmel.

The residence of the English Consul, Signor Malagamba, is very slenderly furnished with accommodations; but our host has testified an anxiety to remove many of the inconveniences, or at least to mitigate their pressure. As the extreme heat of the season operating on a frame "subject to perpetual dissolution and thaw," totally disqualifies *him* for discharging the office of cicerone, we have been left to find our way through the intricacies of the streets, and to explore what vestiges of antiquity are yet remaining, with a far less intelligent guide. Among these the principal objects are a few mutilated arcades, supposed to have formed part of the cathedral church of St. Andrew: there are also the nominal ruins of the church of St.

John, the patron Saint of the town, and the convent of the Knights-Hospitallers. I regret to add, that we could discover no distinctive trophies of the gallantry of Richard; but history has preserved a record of his heroism, less perishable than the tablets of brass or marble. The modern fortifications are said to have been more frequently added to and renewed, than those on any other part of the Syrian coast, and are, I believe, at present considered by the inhabitants to be nearly impregnable. The successful resistance of the garrison to a division of the French army, commanded by Bonaparte in person, is a sufficient evidence of the strength of the ramparts, and of the skill with which the besieged repelled the attacks of the assailants. To an Englishman, the contemplation of this event is a subject of no common interest:—the share which Sir Sydney Smith took in the management of the defence will be memorable in the history of the age, as the first example of an effective check to the career of Napoleon; though the political extinction of that chieftain may now moderate any excessive exultation at the result. If the conduct of Xerxes in his generous treat-

ment of a voluntary captive has not, under peculiar circumstances, been considered a fit precedent for imitation by our rulers, it is still abhorrent to every feeling in the English character, wantonly to insult over a fallen adversary ;—the national sentiment is still undebased ;—the people have not yet learned to practise the dastardly movements of the Grecian soldiery, and lacerate the *corpse* of Hector,<sup>1</sup> whose living image scared them to their fleet, and “the nodding of whose plume” dismayed whole armies.

The Governor of Acre, Suleyma Pasha, is in great measure independent of the Porte. He is now extremely old, and his disposition, mild and unenergetic, is little calculated to win the respect of his subjects, who, unless they fear, usually defy—or at least disregard. If a question were proposed to a Turkish ruler, whether it be better to be loved than feared, or feared than beloved ; he would probably reply, that both would be convenient ; but since it is extremely difficult to reconcile these conflicting emotions, it is better and more secure for the governing power, if one only can be obtained, to inspire fear than love. Arguing from the examples

<sup>1</sup> Iliad, lib. xxii. v. 369.



of inconstancy, ingratitude, and hypocrisy, with which his official situation has made him familiar, he would infer that the great mass of the people have far less hesitation in resisting the ordinances of such as wish to acquire the affections of their subjects, than of those who appear desirous of being dreaded: since love is fastened only by the weak ligament of obligation, which the slightest incentive of profit or personal advancement will frequently burst asunder; but fear is founded in an apprehension of punishment; a feeling too intense to be ever totally subdued. *You will remember that I give these as the sentiments of a Mussulman.*

The fortunes of Suleyma have been more extraordinary than those which usually attend a character distinguished by so few prominent features. He was originally a slave, and purchased by Djezzar Pasha when very young. After long enjoying the protection and favour of his master, he was suddenly dismissed his service, from some feeling of unaccountable caprice.

When a great man discharges his favourite, it is a hint sufficiently unequivocal to all, who are within the sphere of his influence, that they, too, are to

withdraw from him the light of their countenance. Suleyma thus wandered about in distant regions, a prey to all kinds of privations ; till being reduced to the utmost extremity of want, he resolved on returning once more to Acre, where presenting himself at the saloon of his former patron, he entreated him either to relieve his indigence by some pecuniary largess, or terminate at once his sufferings by giving orders for his instant execution. Djezzar felt some compunctious visitings at the wretched condition of his former *protégé*,—he raised him from his suppliant attitude, and reinstated him in his affections ; and having procured from Constantinople the necessary insignia of three horse-tails, contrived to have him sent as his proxy in the annual visit to the shrine at Mecca, and ultimately adopted him as his successor in the Pachalic. It was not, however, till after many severe contests and several turns and revolutions of success and defeat, that he became firmly established in his government. He is now above eighty years of age.

We propose taking the cool hour of the evening for the ride to Nazareth, which I calculate to be about sixteen or seventeen miles from hence.

I trust to the activity of Signor Malagamba to find a conveyance to Europe for this letter, and two others, dated at Tyre. It will probably be some months before I have another opportunity of sending you any account of our movements ; you may be assured, however, that I shall eagerly seize the first which presents itself. In the mean time, I remain, with much truth and regard, &c., &c.

### LETTER III.

Route from Acre to Nazareth—River Belus—Origin of the invention of Glass—River Kishon—City of Nazareth described—Convent of Franciscan Monks—Residence of Joseph—Scene of the Angel's Address to the Virgin Mary—School where Christ received the elements of Instruction—Mensa CHRISTI—The Cliff whence the Jews attempted to precipitate our Saviour, as recorded by St. Luke—Actual condition of Nazareth, and the surrounding Scenery.

---

To S. S\*\*\*\*\* , Esq.

Nazareth, August 10th, 1817.

MY DEAR SIR,

THE intensity of the heat making it almost impracticable to travel during the day, we set out from Acre a little before sunset, and arrived at the Franciscan monastery in this place between one and two in the morning. The route runs for about two miles by the edge of the Bay of Acre, at the north-east extremity of which the river Belus discharges itself into the sea. The modern name of this stream

is Kardanah: it derives its source, according to Pliny, from a lake called Candebœa, which is at the other side of the hills that bound the plains of Acre and Esdraelon. It is to an accidental occurrence on the banks of this river, that the invention of glass has been attributed.<sup>1</sup> The crew of a merchant vessel freighted with nitre debarked on the shore to prepare their dinner, but not finding any stones at hand to support the culinary vessels, they brought for that purpose some balls of nitre from the ship. The action of the fire incorporating these with the sand, produced a transparent fluid, which the sailors did not fail to remark, and thence furnished a hint for the ingenuity of their country's artists.

Not many miles from hence is the course of "*that ancient river, the river Kishon!*" As it was not within the range of our route, and the night was beginning to close in, we were forced to rest satisfied with a transient survey of the district through which it flows. At this season of the year the stream is very inconsiderable; but in the rainy months the greater parts of the

<sup>1</sup> Plin. Nat. Hist. lib. xxxvi. cap. 26.

waters which are collected on Mount Carmel, are discharged in a variety of small torrents into this channel ; which being insufficient for such augmentation, the current overflows its banks, and carries away everything within its reach. It was probably during one of these periodical inundations, unless we may conclude that the stars<sup>1</sup> had a preternatural influence on the occasion, that the host of Sisera, the captain of Jabin's army, with his chariots and his multitude, were swept down as they attempted to force a passage.

The country we had previously passed over was chiefly waste and neglected, though apparently of a rich soil ; near the village of Sepphoris it assumes something of a dressed appearance, but the surface is more varied and irregular. St. Anne is supposed to have resided in this place, and there are the ruins of a Gothic church erected over the spot which her dwelling formerly occupied.

The city of Nazareth consists in a collection of small houses built of white stone, and scattered in irregular clusters towards the foot of a hill, which rises in a circular sweep so as almost to

<sup>1</sup> Judges, chap. v. ver. 20.

encompass it. The population is chiefly Christian, and amounts to 12 or 1400 : this is indeed rather a vague estimate, but the friar from whom I received it had no accurate means of ascertaining the exact number. The convent in which we are lodged is a spacious, well-built edifice, and capable of affording excellent accommodations for a numerous society ; at present, however, it has not more than eight tenants. The church consecrated to the service of these votarists is preserved with extraordinary neatness ; but it has no architectural embellishments, and the painting and tapestry which clothe the walls are such as bespeak a great want of proficiency in the arts. The building is believed to comprise within its extent the ancient dwelling of Joseph, and tradition has preserved the identity of the spot where the angel announced to the Virgin her future miraculous conception.

The mother of Constantine, who made a pilgrimage to the Holy Land, when she had passed *her eightieth year*, employed every means which her extensive influence supplied, to rescue from oblivion the records of the Holy Places. At so advanced a period of life, it is probable that

her credulity was frequently the prey of interested imposture; but many objects of veneration, obscured or only partially known, were confessedly brought to light by the timely exertions of her zeal and munificence.

The scene of the interview between the angel Gabriel and the wife of Joseph is marked by an altar, erected in a recess a few feet below the principal aisle of the church. Behind this are two apartments, which belonged also to the house of the reputed father of the Messiah. Their appearance is sufficiently antique to justify the date, and there is no great violence to probability, from the nature of their situation, in the account delivered of their former appropriation. But the monk who attended to point out the different objects usually held sacred, injured the effect of his narrative by intermixing a fabulous statement of the *flight of one part of the edifice to Loretto*!<sup>1</sup> He assigned as the motive for the disappearance of this chamber the necessity of its avoiding con-

<sup>1</sup> Of the many demands on enthusiastic credulity this appears one of the most extravagant. Even Eustace is shocked at its absurdity, and seems to ascribe its origin to the fantastic vision of some frenzied dreamer!



tamination from the presence of the infidels, who were then in military possession of the country. There are indentures in the wall to designate the space the apartment occupied, by which it appears to have been extremely small, not exceeding twelve or fourteen feet in length, and eight in breadth.

The place where Joseph exercised his art is about one hundred yards from the church ; it was originally circular, but a segment only remains, the greater part having been demolished by the Turks. An altar is erected near the entrance. Not far from thence is the school where Christ received the first rudiments of his education from the Jewish masters ; and near to this last, but in an opposite side of the road, is a small chapel, inclosing the fragment of a rock, on which our Saviour is supposed, on some occasion, to have spread his fare and shared it with his disciples. An inscription<sup>1</sup> affixed to the walls intimates it to

<sup>1</sup> *Traditio continua est, et nunquam interrupta, apud omnes nationes orientales, hanc petram dictam MENSA CHRISTI, illam ipsam esse petram supra quam Dominus Noster Jesus Christus cum suis comedit discipulis ante et post suam resurrectionem a mortuis !—Then follows the grant of a plenary*

have been consecrated by the presence of Christ, both before and subsequently to his resurrection. The form of this table is an irregular ellipse: it appears originally to have been rectangular; the extreme length is about four yards, its greatest breadth three and a half.

In a Greek church, about two furlongs from this spot, there is a fountain where the mother of Jesus was accustomed to resort; the water is pure and of sweet flavour. These are the chief objects which engage the attention of the native and stranger at Nazareth. At a mile and a half distant from the town, we were conducted by a pleasant walk, winding through the acclivities of the mountain, to the projection of a cliff, from whence the Jews attempted to precipitate Christ after his exposition in the synagogue of a remarkable passage in the prophet Esaias.<sup>1</sup>

Under a beneficent Government, sufficiently enlightened to understand that its own interests were identified with the subject's prosperity, indulgence for seven years, on the sole condition of the party repeating a *Pater Noster* and *Ave Maria*, "*dummodo sit in statu Gratia*."

<sup>1</sup> Luke iv. 16.

Nazareth, whose present appearance justifies the sarcasm of Nathanael, might become the centre of a healthful and opulent district. But the reflective mischief of the Turkish system is infinitely multiplied in its operations: wherever its baneful influence extends, no salutary plant takes root, no verdure quickens. The ground adjoining the town is now waste and neglected, the industry of the natives not being sufficiently protected to induce any effort at cultivation, though the soil is light and of easy tillage, and capable of being subdued so as amply to repay the labour of the husbandman.

According to Dr. Clarke, the word Nazareth signifies, in the Hebrew language, a *flower*, a term which surely would not have been given to any place notoriously deficient either in natural beauty or fertility. Earlier in the season, a scientific herbalist might possibly discover many interesting specimens, which elude common observation; at the present advanced period, there are few of any description visible, and those for the most part are herbs without taste, and flowers without fragrance: there is certainly nothing of that endless

variety of beauties which decorate the banks and meadows in England. The sacred writings contain few allusions to these embellishments of rural scenery; the rose of Sharon and the lily of the valley are, I think, almost the only plants whose bloom is particularly noticed. There is another charm, which, from the silence of the Scriptures, I suspect to be wanting throughout Palestine; I mean that natural melody, that *concentus avium*, in which our woods are so rich.

To-morrow we propose visiting the Sea of Galilee, the River Jordan, and Mount Tabor.

#### LETTER IV.

Excursion to the Sea of Galilee—its peculiar beauty—the unusual buoyancy of the water noticed—Chorazin—Capernaum—Discharge of the River Jordan from the southern extremity of the lake—Tepid Spring of supposed efficacy in paralytic affections—MOUNT TABOR—Examination of its claim to be considered the scene of the TRANSFIGURATION.

---

TO S. S\*\*\*\*E, ESQ.

Nazareth.

MY DEAR SIR,

TIBERIAS is distant from Nazareth nearly twenty miles. About half an hour's slow riding brought us within view of a village called Rana, pleasantly situated at the edge of a hill: it is inhabited exclusively by Arabs. After an interval of two hours from thence, we traversed the spot, near the little town of Toraam, which the peasants, I know not on what authority, assert to have been the scene of the miracle of the loaves and fishes: its position is near the base of a mountain, and a plain spreads out

before it to a considerable extent. The Gospel narrative represents this transaction to have been accomplished in "*a desert place belonging to the city called Bethsaida.*"<sup>1</sup> But as that city was subject to the jurisdiction of Philip, the tetrarch of Iturea, its situation must have been to the east of the river Jordan. Josephus expressly states that the Jordan falls into the lake of Gennesareth, *behind the city Julias*, which was the name Philip gave to Bethsaida, in compliment to the daughter of Augustus, after he had surrounded it by a wall and embellished it with public works. Between this place and Rana, on a slight elevation above the valleys, is the village of Cana,<sup>2</sup> distinguished by the first exertion of Christ's miraculous powers.

<sup>1</sup> Luke ix. 10, 12.

<sup>2</sup> There are several places of this name mentioned in the sacred writings. One is recited in the book of Joshua, chap. xix. ver. 28, as comprised in the territory allotted to the tribe of Asher.

Fragments of stone jars, apparently large enough to contain several gallons, may be still found in particular parts of Galilee, although vessels of their description are no longer in use in that district. As relics of antiquity they are entitled to some attention; but the genuine character of the Gospel narrative cannot, surely, be affected by any *such* evidence: the author, even of a work avowedly fictitious, would hardly de-

About mid-day we reached the summit of the hill, where our Saviour is supposed to have delivered his memorable sermon, inculcating a doctrine of elevated morality which no previous system of ethics had ever contemplated. From this eminence the Sea of Galilee appears spread out in the distant vale, a beautiful expanse of living water: no object can be imagined better calculated to administer refreshment to the eye or the spirits in a climate like this, where the traveller is almost constantly tempted to exclaim,

“O qui me gelidis in vallibus Hæmi  
“Sistat, et ingenti *nimborum* protegat umbrâ!”<sup>1</sup>

The view also comprehends a very magnificent prospect of the mountains, as they rise from the eastern shore of the lake, and stretch out in a northerly and southern direction; their extreme heights are crowned with snow, which the reflection of a burning sun renders insufferably dazzling,

The city Tiberias is built on the western shore,

scribe the usages of any known country otherwise than they were universally recognised to exist at the period of his writing.

<sup>1</sup> “Who, Hæmus, now will bear me to thy vales,  
“Refresh’d with show’rs, and fann’d by cooling gales?”

and descends to the water's edge, which serves as a boundary on that side : the three other sides are enclosed by a rectangular wall, flanked with towers. The number of inhabitants is stated to be four thousand, two-thirds of whom are Jews. The governor of the place being absent on some urgent business, or otherwise inaccessible, we were driven to pass the night in the church.<sup>1</sup> In the evening I walked in the environs with the officiating minister : though apparently of humble rank in the priesthood, and bearing many visible marks of extreme penury, he seemed to enjoy in a very flattering degree the esteem of his fellow-citizens, several of whom, as they passed us, seized his hand, and pressed it to their lips, with every token of respect and affection. In Palestine, titles and wealth are not exclusively the passport to distinction ; they will procure here, as elsewhere, no doubt, much of "mouth honour," but are totally inadequate to secure to the possessor the silent homage of the heart.

<sup>1</sup> "*The plea was as the case of an extreme necessity ;*" and if there was anything irreverent in the act, it carried with it its own punishment. Myriads of fleas, larger and more insatiable than those of Nazareth, kept us in incessant torture nearly the whole of the time we attempted to repose.



The individual alluded to appeared of a benevolent disposition, and to be influenced in the discharge of his important duty by a zeal tempered with discretion. But as the monitor of a rude and secluded district, he was distinguished by no other refinement than what may be supposed the natural offspring of oriental courtesy, engrafted on Christian gentleness.

When at some little distance from the town, I was invited by the transparency of the water to bathe in the lake, which I found as buoyant as the Hellespont. The greatest breadth does not appear to exceed six or seven miles, and its utmost length cannot be more than double that measure;<sup>1</sup> but as a sheet of fresh water in this arid district, its beauty and value are beyond all calculation. The surrounding scenery possesses many of the requisites of picturesque beauty and sublimity; the great

<sup>1</sup> According to Pliny, it is sixteen miles long and six wide: that author describes it as being surrounded with pleasant towns, or more probably villas; *amœnis circumseptum oppidis* (lib. v. cap. 15.); but these have all disappeared so completely as to leave no traces of their former existence. The lake was called the *Sea of Galilee* from its situation in that province—of *Tiberias*, from the city erected on its shore.—*Genesareth*, from which it also derived one of its names, is no longer extant.

deficiency is an almost total absence of wood. Chorazin and Capernaum are at the north-eastern extremity. Our ecclesiastical cicerone was at some pains to correct my pronunciation of the latter place, which he maintained should be called Caperna-hoom : both towns are at present exclusively inhabited by Arab families. In the rocks facing the water there are some cavities hewn, which may possibly have been used as sepulchres : during the period of our Saviour's mission, it is probable that the wretched maniacs and victims of demoniacal possession made these, on either shore, their temporary haunts. (Matthew viii. 28.)

The next morning, soon after six, we mounted our horses with an intention of visiting the southern border of the lake. About a mile from the town we came to a hot spring, considered beneficial in cases of rheumatism and paralytic seizures : here our guide desired us to halt, while he made a personal experiment of its efficacy : his dress, consisting simply of a tunic and light turban, was soon thrown off, and in little more than a minute he plunged into the pool, remaining under the water as long as he could hold his breath. Having repeated

this two or three times, he emerged, and prepared to set forward, but exhibited such unequivocal symptoms of weakness and exhaustion, that we found it necessary to recruit his spirits with a cordial before he was enabled to proceed. The distance from the bath to the Jordan is about six miles; the stream, as it issues from the lake, is bright and transparent, about fifty feet wide, and of a depth easily fordable: I filled a vial with the water, which has since been carefully sealed, so that I may hope to bring it to England for your examination in all its purity.<sup>1</sup>

<sup>1</sup> In the earlier ages of Christianity, all such as from motives of piety, or in discharge of a religious vow, had prostrated themselves before the sepulchre of the Messiah,—

All who had kiss'd the blessed tomb,  
And visited each holy shrine  
In Araby and Palestine,—

brought with them on their return a pilgrim's staff, as a testimonial of their devotion, and in proof of the accomplishment of their pilgrimage. "Je n'ai point rapporté dans mon pays "un pareil symbole de gloire!"\* Such conduct would probably be considered by the fastidious taste and liberal cant of the present day, either as an act of ostentatious vanity, or as a mark of extravagant superstition.

For examples of an application to *religious usages of the water of the river Jordan* in the family of the Medici, and of the deportation of *earth* from Palestine by the Pisans, the

\* Itineraire de Paris à Jérusalem.

I was desirous of tracing the course of the river from this outlet to its embouchure in the lake Asphaltites ; but we were assured by the different persons whom we applied to on the subject, that the scheme was impracticable. Not being able, therefore, to procure a guide, we were forced to relinquish the idea, and prepared to return to Nazareth, by a route which might comprehend Mount Tabor. We arrived at its base in five hours after quitting the Jordan, and were another hour in gaining the summit. The acclivity is extremely steep and rugged, and our horses, although they had previously made their way through passes, which seemed impervious to any animal more bulky than an antelope, were in many parts much puzzled to maintain a footing. The view from the summit is extensive, and the situation admirably adapted for the splendid spectacle, which is supposed to have been there exhibited.

reader is referred to the *Histoire de Toscane*. He may also consult the *Voyage de Delalande—de l'Abbé Richard—and les Observations de deux Gentilshommes Suedois, sur l'Italie*.

℥ The Jordan water, which the writer brought safely to England, was subsequently mingled with some drawn from the SEINE, and applied to the baptism of the Duke de Bordeaux. (See note at the end of the Volume.)

I beg to be understood as expressing myself with extreme diffidence on all points which affect the *locality* of the transactions recorded in the sacred writings; but where the description is given in merely general terms, without any minute detail of those circumstances which leave no room for conjecture, there surely may be allowed some diversity of sentiment. The history of the transfiguration, as related by St. Matthew, fixes the scene on a solitary mountain: *εἰς ὄρος ὑψηλὸν κατ' ἰδίαν*, which our translation interprets, "*into a high mountain apart.*"<sup>1</sup> St Mark's account justifies a different construction of the words *κατ' ἰδίαν*, which seem to refer rather to the persons spoken of, than to the position of the mountain. His expressions are, *ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους*. The authorised English version renders the passage thus: "*Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain, APART BY THEMSELVES.*"<sup>2</sup> Literally speaking, Mount Tabor is not a high mountain *by itself*: a hill of considerable altitude rises very near its western base, and, though not of the

<sup>1</sup> Matthew xvii.<sup>2</sup> Mark ix.

same degree of elevation, is sufficiently lofty to prevent its having the appearance of standing in a plain, *remote from any other eminence*. We are assured in the same chapter, that after Jesus had restored the young person, who had suffered from his infancy under the influence of a deaf and dumb spirit, He departed thence with his disciples, and *passed through Galilee*, and came afterwards to Capernaum: but as Capernaum is in Galilee, had the mount of transfiguration been situated in the same province, the Evangelist would hardly have described Christ's journey in these terms.

Dr. Clarke's attendants represented Mount Tabor as having on its top "*a plain of great extent, finely cultivated, and inhabited by numerous Arab tribes!*" This statement is wonderfully inaccurate.<sup>1</sup> The figure of the hill is that of a cone with the point struck off: the summit is very far from being an extensive plain, comprising only *a very few acres*, nearly covered with the ruins of a fortress, without one solitary tenant, and entirely

<sup>1</sup> The writer had not the assistance of Dr. Clarke's Works to guide him in his inquiries;—the passage cited above is taken from an article in one of the Reviews, where the quotation is presumed to be correct.

destitute of the slightest symptoms of cultivation. The sides are rugged and precipitous, but clothed with trees and brushwood. It was here that Barak was encamped, when, at the suggestion of Deborah, he descended with ten thousand men, and discomfited the host of Sisera, "So that Sisera lighted off his chariot, and fled away on his feet" (Judges iv. 14, 15). At a few leagues to the east is Mount Hermon, at whose base the village of Nain is situated, the place mentioned by St. Luke<sup>1</sup> as memorable for our Saviour's restoring from death the only son of a widowed mother. Not far from thence is Endor, the residence of the sooth-sayer applied to by Saul. South of Hermon are the mountains of Gilboa, and the hills of Samaria, beyond these, terminate the view.

Before quitting the site of Mount Tabor, suffer me for an instant to call your attention to the splendid and all-important miracle which, it has been assumed, was there so effectively displayed.

The subject itself, my own personal convictions, a regard for your deeply religious feelings, and an unfeigned respect for the memory of the accom-

<sup>1</sup> Chap. vii. 14.

plished prelate from whom you are descended, will, I trust, impel me to approach the consideration with sentiments of the most profound and submissive deference.

Every act performed by Christ, every adventure in which He was engaged, was either fraught with present instruction calculated to produce strong conviction on the spectators, or foreshadowed consequences the most important and momentous.

The incident of the TRANSFIGURATION is, beyond all others, adapted to engage the attention of the reflective and inquiring mind; and the scenery of the place where this letter is dated, will, I hope, reconcile you to any allusion which I may venture to recall to your memory, as explanatory of the more striking circumstances which distinguished an occurrence so affecting and impressive.

An ecclesiastic of the highest order and dignity has adopted an idea thrown out by Whitfield, who himself, indeed, appears to have borrowed it from Bishop Hall and others, that the object of this celestial pageant was intended to



convey some *mental image*, and exhibit some evidence of our Saviour's appearance, as *invested with the ensigns of Majesty*, at the great and tremendous day, "when the Lord shall arise to shake terribly the earth!" of which the transfiguration was probably "as just and complete an exemplification as human organs could endure."

On a previous occasion, the Messiah thought fit to give to his disciples some intimation of the extraordinary and eventful career which awaited Him—the harsh and unusually rigorous trials He was appointed to endure—his ultimate death—and future resurrection.

This information, at once so startling and unexpected, and so destructive of all the fond hopes they had cherished with such intensity, filled them with grief and dejection. It was to support them under the depression, produced by those severe anticipations, that He unfolded a brighter scene.

The representation on canvas of this wondrous transaction has, I believe, been considered by many as the triumph of the painter's art. Let me deprecate the imputation of insufferable arrogance, if I have the temerity to avow that, with

every disposition to catch the enthusiasm, which the contemplation of such a celebrated performance is supposed to inspire, I have felt nothing but perplexity and disappointment.

On reading such declaration, you will probably exclaim, "*Saltem tute, si pudoris egeas, sumas mutuum;*"<sup>1</sup> but I have not the skill to affect an exaltation of fancy of which I am unconscious; and in proportion to the high expectations I have been taught to foster on particular subjects, is the keenness of disappointment when their reality falls short of all that the imagination had anticipated.

The traced outline of the *mountain*, expressly selected for the scene of the awful and mysterious vision, does not, to my perceptions, convey any adequate resemblance of an elevation entitled to such character. The two figures on each side of the Saviour are far from possessing that exterior, which conveys the idea of a *material form self-balanced in the air!* while the principal personage is wholly destitute of that light, *buoyant* appearance, which every substance

<sup>1</sup> Plautus.

should assume, when represented as uninfluenced by the laws of gravitation. Not only is there a total absence of

“The angel’s floating pomp, the seraph’s glowing grace,”

but there is also a striking deficiency of that union of beauty, benevolence, and majesty, which must be supposed to have irradiated the Heavenly Being when He *visibly assumed the attributes of the God-head!*—when resistless command flashed from his eyes, and transcendent dignity towered on his forehead!

We returned to this place at five in the afternoon, and shall probably to-morrow “set our faces towards Jerusalem,” crossing the plain of Esdraelon to Naplouse; from whence the distance to the capital of Judæa may be easily traversed in a day and a half.

## LETTER V.

Journey from Nazareth, over the Plain of Megiddo, to Sichem  
—The modern Town of Naplouse—Romantic Beauty of its  
Position—Traditionary Account of Joseph's Tomb—JACOB'S  
WELL—Sudden Indisposition of the writer's companion—  
First View of JERUSALEM.

---

TO SIR G. E\*\*\*\*T, BART.

Franciscan Convent, Jerusalem,  
Aug. 16th, 1817.

DEAR E——,

WE took leave of our friends at Nazareth early in the afternoon of the 12th, and in the course of six hours arrived at Ginna, or Jinnin, the frontier town between Galilee and Samaria. After the first mile, where the road winds down the mountains which encircle Nazareth, the route lies over a fine and extremely fertile plain,<sup>1</sup>

<sup>1</sup> The extensive vale interposed between Nazareth and Jinnin has at different times and on different occasions been termed, the Plain of Esdraelon, the Field of Megiddo, the Plain of Galilee, and the Plain of Saba. It is a portion of the land

bounded by a range of hills: at the base of these Jinnin is situated. Seen at a distance, it presents the appearance of a handsome city, but the interior is superlatively wretched; some few remnants of former splendour, are, however, discoverable; they consist chiefly in ruined mosques, broken fountains, and mutilated pillars. After much inquiry for a place of shelter during the night, we at length procured admission within the premises of a Greek priest, and shared the court-yard

of Canaan, which, even in the present neglected state, is still distinguished by the luxuriance of its produce, and appears to merit the peculiar character of fertility so emphatically given it in the sacred writings; though, from the higher degree of *cultivation* to which the Delta is partially subjected, its comparative superiority over the land of Egypt cannot *now* be recognised. But the richness of its surface is not the only claim which this district presents to our attention; it is calculated to excite our interest in a peculiar degree, as having been the scene of those military events, which,—in different periods of remote ages,—decided the fate of powerful armies. The traveller, however faintly impressed with the convictions of revelation, who traverses Palestine with the Scriptures as his guide, can scarcely fail, when he enters on the Field of Megiddo, to acknowledge the influence of that local emotion which Johnson with such truth and eloquence ascribes to the visitor of Marathon. That man, indeed, is little to be envied who would not feel his patriotism more fervent in the plain of Galilee, or his religion grow purer amidst the ruins of Jerusalem.

before his hut with some half dozen cows ;—that is to say, we slept on a miserable sort of platform, raised ten or twelve feet from the earth, and the cattle lay on the ground-floor.

The next morning we rose with the dawn, but were unable to quit Jinnin before six. At about three hours' distance we passed, on the right, a remarkably strong-built place of defence ; the name was so unintelligibly pronounced by the guides, that I do not retain sufficient recollection of the sound to describe it by letters. The situation is commanding, and we were assured that the garrison successfully resisted, during several months, the repeated attacks of a very redoubtable Pasha of Damascus.

In five hours more, which were occasionally occupied in passing mountainous defiles, but chiefly in traversing a plain distinguished by every symptom of fertility, we arrived at the metropolis of Samaria. The modern name is Naplouse : anciently the district was called Sichem, or Shechem ; the same which the Psalmist has alluded to, in so marked a tone of triumphant exultation.<sup>1</sup>

<sup>1</sup> Psalm lx. 6.

The city of Naplouse is situated between the mountains Ebal and Gerizim,<sup>1</sup> the first lying to the north, and the second to the south: at the acclivity of the latter the town is built. Few places exceed Sychar in the romantic beauty of its position, the buildings appearing to rise amidst bowers blooming with all the varieties of vegetation, encircled by venerable groves, and refreshed by rills of purest water. But, abstracted from considerations of the natural scenery, it is scarcely possible for any one, whose feelings have not been deadened by a false and frigid philosophy, to pass with indifference over the ground that is consecrated by so many interesting recollections—that was the scene of those numerous and affecting incidents, which are grafted on the first buddings of our infant minds. The sons of Jacob were feeding his flocks in Shechem, when Joseph, then in his seventeenth year, was sent by the patriarch to seek his brothers: it was here that he was seen by the Midianitish merchants, and the company of Ishmaelites, as they were passing from Gilead into

<sup>1</sup> There is a tradition, that the preparations for the sacrifice of Isaac took place on the summit of this mountain.

Egypt; and here was the commencement of that eventful history which subsequently influenced the destinies of the whole Jewish nation.<sup>1</sup> Just without the city, we were shown a small chapel, said to be erected over the tomb which the children of Hamor, Shechem's father, sold Jacob for one hundred pieces of silver.<sup>2</sup> It has nothing in its *appearance* either to confirm or refute this traditionary statement. The same place is distinguished as having been the receptacle of the bones of Joseph, on their transportation from the territories of Pharaoh.<sup>3</sup>

The commerce of Naplouse is sufficient to produce some appearance of activity in the principal streets, which are, however, narrow and dirty, though free from any objects of squalid wretchedness. We were under the necessity of personally presenting ourselves to the Aga, and of exhibiting not only the *firman*<sup>4</sup> from Constantinople, but the

<sup>1</sup> Genesis xxxvii.

<sup>2</sup> Genesis xxxiii. 19.

<sup>3</sup> Joshua xxiv. 32.

<sup>4</sup> The nature of this indispensable instrument will be best explained in the words of the scroll with which it was enveloped when forwarded to the writer's lodgings at Pera by



documents furnished by the subaltern ministers at Acre, before we could obtain permission to enter any house. The Aga has a very splendid palace, and we found him in the act of practising some religious ablutions at a fountain in one of the outer courts. When this ceremony was finished, we explained the motives of our visit. His figure was stately, and his air unusually pompous ; his features, however, became gradually moulded into an expression of courtesy, and his subsequent carriage was extremely affable. After questioning us as to the object of our tour, examining our arms, and very much commending the fabric of a double-barrelled pistol, (his eulogium on which we were

Mr. Frere :\*—" *Travelling Firman for Mr. Joliffe and Mr. Bennett, to go with their servants to the Islands of the Archipelago, to Cyprus, Acre, Giaffa, Jerusalem, Syria, Alexandria, to Egypt and environs, and from thence to Constantinople ; to be treated in the most friendly manner, offered every security, assistance, and protection, according to the imperial capitulations, and furnished, WITH THEIR OWN MONEY, all necessary escorts, wherever occasion may require.*" This is merely the leading title ; the thing itself is very finely engrossed, in fair Arabic characters, on a splendid volume, subscribed with the Grand Signior's cypher.

\* The British Envoy at Constantinople.—The writer is indebted to him for some official attentions.

too dull to understand,) he gave orders to one of his attendants to procure us suitable apartments, and to supply our table from his kitchen. These orders were not, indeed, complied with till enforced by the rod of a Janissary, and were even then so imperfectly executed that we appeared to have at length reached the very lowest step in the descending scale of barbarism.

On retiring to rest we signified to our guides a wish to be called two hours after midnight, that we might reach Jerusalem the next day before the gates were closed. This intention was subsequently defeated by a tumult between two rival factions in the town—the parties met soon after dark, and I understand several lives were lost. The governor thereupon issued an order, prohibiting any person from leaving the city before eight in the morning; our arrival in this capital was, therefore, inevitably retarded another day.

About a mile from the town, near the point where the vale of Sychem terminates, there is a remarkable excavation, known by the name of JACOB'S WELL, and which is conjectured to be the same alluded to by St. John,<sup>1</sup> as the scene of

<sup>1</sup> Chap. iv.

Christ's conversation with the woman of Samaria, when she came for the purpose of drawing water. A writer, disposed to question the accuracy of such conjecture, has remarked that it was somewhat extraordinary that the inhabitants of a city, supplied by many natural springs, should take the trouble of walking so considerable a distance to obtain what was within a few yards of their houses;—but objections of this kind are capable of an easy refutation; there is a marked coincidence in the natural features with the Gospel description, and it is extremely probable that the buildings anciently extended much further in this direction than the point which constitutes their present limits.

After riding six hours we halted to bait our horses under the projection of a cliff near a deep pool, and towards five o'clock in the morning reached Ramala, a village very pleasantly situated on the summit of a hill, the sides of which are clothed with sycamores and olive trees. As we arrived within a short distance of this place, my friend was suddenly attacked with a seizure, which threatened most alarming consequences. It was

probably something of the nature of a *coup de soleil*: he complained of extreme giddiness, with a violent oppression on the head; his features became agitated, and his pulse full and rapid. The effect was such as to deprive him of all perception of the peculiar character of the country before us, and to impress him with the idea that we were entering Bordeaux. His observations, partaking of the momentary delusion, were hurried and incoherent, and I listened to them with the most painful anxiety. It was the first time during the course of our long peregrination that he had exhibited the slightest symptoms of weakness—but the hardest substances are sometimes more easily shattered than softer materials. We conducted him by slow and gentle movements to the place assigned us for a lodging; where, having spread our camp beds, he was prevailed on to take a preparation of some medicinal powders, and in a short time I had the pleasure, which it is difficult to express, of finding him sink into a deep and tranquil slumber. He remained in this state almost without interruption nearly seven hours, and in the morning his strength was so completely recruited, that he appeared to

have scarcely any recollection of the evening's attack.<sup>1</sup>

The inhabitants of Ramala are almost exclusively Christians of the Greek communion, and we were received with much civility in the house of the principal minister, where the whole population of the place soon came to see us, and could not be induced to quit the premises till the evening had closed in. Whether it was in consequence of our numerous visitors, or of some other cause inherent in the soil,—at no one period since we left Naples (and that is saying a great deal) have I been so insufferably infested with vermin, as at this place. My limbs were literally studded with fleas; it was absolutely in vain that I attempted, even for an instant, to close my eyes; but after several hours of unmitigated torture, as soon as the morning dawned, I fled almost frantic from my

<sup>1</sup> Soon after his return to England, the writer, who quitted Europe with four companions, received the melancholy information that one of them had fallen a victim to the rigorous system of quarantine, to which he was subjected at Odessa.—He perished in the very bloom of life! Gifted with those endearing attributes which conciliate affection and esteem, his merits claim the warmest tribute which surviving friendship can dictate, or anxious remembrance inscribe.

couch into the wilds below the hamlet; there I threw off every part of my dress, and after copious and repeated ablutions, contrived at last to rid myself of these loathsome plagues.<sup>1</sup>

The route from Naplouse lies chiefly over the mountains of Samaria, the general aspect of which is characterised by a greater degree of wildness and savage grandeur than those we had previously traversed. At one period we were put on the alert by a threatened attack from an ambuscade of Arabs, but passed on without suffering any interruption.

The morning of yesterday was unusually fresh and brilliant, and we left our habitation in high spirits, in the ardent expectation of arriving very shortly within the view of those walls, which we

<sup>1</sup> The incessant annoyances to which a European traveller is subjected from the attacks of insects, in particular districts of Arabia and Palestine, are almost inconceivable to such as have not actually been exposed to them. Some faint idea of this species of "*miser*y" may indeed be acquired by a residence in the south of France, and the writer had long reason to remember the impurities of *Orange* and *Montpelier*: the knavery of the postillion carried him to a wretched auberge in the latter town, called the *Cheval Blanc*, where the filth of the inn could only be exceeded by the insolent rapacity of the landlord.

had so long contemplated as the great aim and object of our excursion. At length, after two hours' riding, we caught, from an eminence, the first distant view of the mosques and minarets which rise in the centre of the metropolis of Christianity :

*" Ecco apparir GERUSALEM si vede !*

*" Ecco aditôr GERUSALEM si scorge ! "*

LA GERUSALEMME LIBERATA, cant. terz. stan. 3.

As we proceeded to descend, the city became gradually displayed in its full extent ; and in the circumstances of its actual condition, as well as in the surrounding scenery, appeared to realise the eloquent description, which adorns the opening of the poem on Palestine :—

" Reft of thy sons, amid thy foes forlorn,  
Mourn, widow'd queen, forgotten Sion, mourn !  
Is *this* thy place, sad city, this thy throne ?  
Where the wild desert rears her craggy stone !  
Where suns unblest their angry lustre fling,  
And way-worn pilgrims seek the scanty spring.  
Where now thy pomp, which kings with envy view'd ?  
Where now thy power, which all those kings subdued ?  
No martial myriads muster in thy gates,  
No suppliant nation at thy temple waits,  
No prophet bard thy glittering courts among  
Wakes the full lyre, and swells the tide of song ;

But lawless Force, and meagre Want is there,  
And the quick-darting eye of restless Fear ;  
While cold Oblivion, mid thy ruins laid,  
Folds his dank wing, beneath the ivy shade."

HEBER.

We entered the town by the gate of Damascus,  
and rode instantly to the Latin Convent, where we  
were kindly and hospitably received.



## LETTER VI.

The Author's Reflections on entering THE HOLY CITY—Historical Narrative of the different Changes to which Jerusalem has been subjected.

---

TO SIR G. E\*\*\*\*T, BART.

Jerusalem, August, 1817.

"Juvat integros accedere fontes,  
Atque haurire."                      LUCRET.

DEAR E——,

EVERY species of information, whether derived from books or the minuter accuracy of verbal narrative, is insufficient to convey to a native of Europe any adequate idea of a country, which has been constituted on principles essentially different from European usages; the mind, having no comparative standard to refer to on a subject so totally

new, is at a loss how to frame its conceptions, and it almost inevitably happens, that the reality has a very faint correspondence with the image pre-figured. This observation applies with peculiar force to the traveller who visits the Holy Land. His arrival on the coast of Syria introduces him to objects that have no resemblance to those with which he has been hitherto associated: the vegetable kingdom, the brute creation, and even his own species, are in appearance greatly dissimilar, and seem to point out that he is alighted on a new and distant planet.

The first sensations, therefore, which fill the visitor of Palestine are those of lassitude and dejection; but as he progressively advances in these sacred precincts, and perceives an interminable plain spread out on all sides, those sensations are eventually succeeded by feelings more exalted. A mixed emotion of surprise and awe takes possession of his faculties, which, far from depressing the spirit, braces the mind, and elevates the heart. The stupendous scenes that are everywhere unfolded, announce to the spectator that he surveys

those regions which were once the chosen theatre of wonders. The burning climate, the impetuous eagle, the blighted fig-tree—all the poetry, all the painting of the sacred writings, are present to his view. Each venerable name reminds him of some mysterious agent ;—every valley seems to proclaim the warnings of futurity—every mountain to re-echo the hallowed accents of inspiration ! *The dread voice of THE ETERNAL HIMSELF has sounded on these shores !*

To tread the ground once trodden by the mightiest of mankind, and to read the history of nations in the mutilated fragments of those monuments which were consecrated to their glory, has been often, and with justice, stated as a source of the sublimest pleasure ; but if considerations merely human can create these sensations, if the philosopher and historian feels himself overpowered with the weight of his reflections, as his eye glances on the spot “where Romulus *stood*, where Cicero spoke, and where Cæsar fell,”—with what increased emotions of awe and veneration will the Christian moralist contemplate

“Those holy fields,  
“Over whose acres walk’d those blessed feet,  
“Which” eighteen hundred “years ago were nail’d,  
“For our advantage, to the bitter cross!”<sup>1</sup>

(SHAKESPEARE—*Henry IV.*)

Oppressed with the varied movements, which throng and agitate his bosom, he will yield for a while to the heart’s impulse, and, seeking religion in her own peculiar sanctuary, bow down before her altars in chastened, fervent adoration!

The foundation of Jerusalem took place in a period of very remote antiquity. It is said to owe its origin to Melchisedech the high-priest, who traced its limits on the hills Moria and Acra, nineteen hundred and eighty-one years before the appearance of Jesus Christ. Its founder gave it the name of SALEM, a term expressive of its being designed for the habitation of peace! But how little its subsequent destinies accorded with the high promise of its title, a very slight survey of the early annals of the Jewish nation will sufficiently explain. Threescore years had scarcely

<sup>1</sup> More recent tourists have not hesitated,—either by themselves or their critics,—to *appropriate* this quotation. The present writer claims the *originality* of its application.

elapsed before it fell into the power of the Jebusites, a tribe descended from Jebus the son of Chanaan. The new possessors did not neglect the usual means of securing their conquest; they extended its walls, and built a fortress on mount Sion, which they called after their common father, and gave to the city the name it still bears, JERUSALEM; the "vision of tranquillity." Joshua, who succeeded to the government established by Moses, led the armies of Israel into the land of promise, and, advancing against the new city, soon made himself master of the lower part. He put to death Adonisedech, and the four confederate princes, the kings of Hebron, Jarmuth, Laches, and Eglon. The Jebusites, however, still kept possession of the upper town and the citadel of Jebus, from whence they were never finally dislodged till the reign of David, eight hundred and twenty-four years after they had established themselves in the city of Melchisedech. David strengthened the fortress, repaired and extended its works, and called them after his own name: the same monarch also built a palace and tabernacle on Mount Sion, which he designed for the

depository of the ark of the covenant. Solomon, his son and successor, adorned the city with many beautiful buildings, enriched it with architectural embellishments, and constructed the celebrated Temple, which the sacred writings so minutely describe, and whose graces its founder has himself recorded in the rapturous glow of poetic imagery.

Five years after the death of Solomon, Sesac, king of Egypt, attacked Rhehoboam, took possession of the town, and delivered it up to plunder. It was exposed a second time to the ravages of an invading army, one hundred and fifty years after, by Joas, king of Israel. Besieged again by the Assyrians, Manasses, the unfortunate king of Judah, fell into the hands of the conqueror, and was carried captive to Babylon. At length, under the reign of Zedekiah, Nebuchadnezzar completed its destruction, by burning the temple, and sending the wretched inhabitants prisoners to his own capital.

The first temple was destroyed four hundred and seventy years, six months, and ten days after its foundation by Solomon, in the year of the world 3513, and about 500 before the birth of


our Saviour.<sup>1</sup> Four hundred and seventy-seven years were elapsed from the time of David to the administration of Zedekiah, and the city had been governed by seventeen kings. After seventy years of captivity, Zorobabel began to rebuild the temple, and to raise the city from its ashes. This undertaking, which was suspended for some years, was finally completed by the successive efforts of Esdras and Nehemiah.

Alexander the Great entered the holy city in the year of the world 3650, and offered sacrifices in the new temple.

Jerusalem next fell under the dominion of Ptolemy the son of Lagus; but Ptolemy Philadelphus tempered his authority with the mild attributes of mercy and justice, and adorned the

<sup>1</sup> The writer has followed, very nearly, the dates, as they appear in the Work of the Vicomte de Châteaubriand. He is indebted to the same distinguished personage for the outline of the historical detail.—A French critic, who has done the author of these pages the honour to translate them into his own language, has noticed an error in computation, respecting the interval assigned in the former impressions, between the destruction of Jerusalem by Nebuchadnezzar, and the entrance into that city by Alexander the Great. The editor trusts that the inaccuracy will appear to have been removed in the present edition.

temple with magnificent decorations. Antiochus the Great recaptured Judæa from the kings of Egypt, and afterwards restored it to the possession of Ptolemy Evergetes. Antiochus the Illustrious sacked and plundered the capital, and placed the statue of Jupiter Olympius in the sanctuary of the temple. The active valour and persevering spirit of the Machabees once more gave freedom to their country, and successfully resisted the incursions of the kings of Asia. Unhappily, a contest arising between Aristobulus and Hircanus, the chiefs of that family, they addressed themselves in an evil hour to the Romans, who by the death of Mithridates, king of Pontus, were become absolute masters of the East. Pompey hastened to Jerusalem, and soon got possession of the temple: the generosity of his character taught him to respect this august monument, which the rapacious avarice of Crassus pillaged without mercy. Hircanus, whose pretensions were seconded by the Roman Government, for some time successfully maintained his position. Antigonus, the son of Aristobulus, induced by the followers of Pompey, made war against his uncle, and called in the Parthians to





his aid. These made an irruption into Judæa, entered Jerusalem, and led away Hircanus prisoner.

Herod the Great, son of Antipater, a distinguished officer in the court of Hircanus, assisted by the Romans, seized on the throne. In the mean while, Antigonus, whom the chance of war had delivered into the hands of Herod, was sent off to Antony. The fate of this unhappy prince is at once a melancholy instance of the capricious decisions of fortune, and a severe lesson to the unreflecting disciples of legitimate monarchy. The last of the race of Machabees, the only surviving descendant of that heroic family, whose courage and conduct had so nobly sustained the sinking fortunes of their nation,—the rightful sovereign of Judæa,—is seized by the orders of a brutal Roman officer, tied to a stake, scourged with rods, and unmercifully put to death.

Herod, now become absolute master of Jerusalem, proved himself not altogether undeserving his high office. He set about repairing and beautifying the city, and embellished it with those public monuments, which, while they serve to

patronise taste and genius, necessarily furnish employment to every description of artisan. *It was in the reign of this prince that JESUS CHRIST came into the world.*

Archelaus, the son of Herod and Mariamne, succeeded to his father, while Herod Antipas, another of the sons of Herod, held the tetrarchates of Galilee and Pera. It was this last who gave orders for beheading St. John, and who sent back Christ to Pilate. He was exiled by the Emperor Caligula to Lyons.

Agrippa, grandson of Herod the Great, next obtained the crown; but Herod his brother, king of Calcis, had absolute authority over the temple, and kept possession of the sacred treasures. After the death of Agrippa, Judæa was reduced to a Roman province. The Jews having revolted against their masters, Titus, misnamed the "delight and joy of the human race,"<sup>1</sup> besieged and took their

<sup>1</sup> The man who could visit his captives with such vindictive cruelty, after a siege which has no parallel in the records of history—and whose ardent and enduring patriotism ought to have won his highest admiration and respect—can surely have little claim to the glorious designation implied in the expressions, "*amor ac delicia generis hu-*

capital. Two hundred thousand Jews are said to have perished by famine during this memorable siege. From the 14th of April to the 1st of July in the year 71 of our æra, *one hundred and fifteen thousand eight hundred and twenty-four human bodies* were carried without the walls of the town. The wretched survivors were reduced to feed on the leather torn from their sandals and shields: they were even driven to the extremity of searching for nourishment in the putrid masses, which clogged the drains of the city. The tenderest ties of nature were disregarded, and a mother presented the horrible spectacle of a parent devouring its own offspring. The besieged, with a view either to conceal their treasure, or to disappoint the rapacity of the invaders, are said to have swallowed their gold: but the Roman soldier, apprised of this act of frenzy, ripped open the bowels of his prisoner, and sought the precious

*mani*." (See Suetonius, and the Preface to Pliny's Nat. Hist.) Yet the terms employed by Suidas to express the same sentiment are perhaps still more emphatic: *ὡς πρὸς πάντων ἕως τε καὶ ΤΡΥΦΗ τοῦ θνητοῦ προσαγορευθῆναι γένους*. This last-mentioned writer has even described the son of Vespasian, as imbued with singular *moderation*!! *μετριώτατος ἦν*.

metal in the panting entrails of his victim. Eleven hundred thousand Jews perished in the city of Jerusalem, and two hundred and thirty-eight thousand four hundred and sixty in different parts of Judæa, exclusive of women and children, the aged and infirm, who fell a prey to famine or other incidental accompaniments of a siege. Finally there were *ninety-nine thousand two hundred taken prisoners*, some of whom were condemned to labour in the public works, and the others reserved to swell the pomp of the conqueror's triumph. They were compelled to appear as gladiators in the public theatres, and mutually slaughter each other for the diversion of the Roman populace. Such as had not attained the age of seventeen years were exposed to public sale, together with the women. Thirty might be purchased for a piece of silver. The blood of THE JUST having been sold for thirty pieces of silver, and the people having exclaimed, "*his blood be upon us and upon our children*"!—the Almighty heard their imprecation, and for the last time granted their petition ; thenceforth He turned away his face from the land of promise, and chose out a new heritage.

The temple was destroyed eight-and-thirty years after the crucifixion of Jesus Christ ; so that a great number of those who heard the prophetic denunciations of our Saviour, might have witnessed their dreadful accomplishment.

The remnant of the Jewish nation having revolted anew, Adrian completed the demolition of whatever had escaped the destroying arm of Titus. On the ruins of the city of David he built a new town, which he called *Ælia Capitolina*.<sup>1</sup> The figure of a swine was carved over the gate leading to Bethlehem, and the Jews were prohibited entering the city under the penalty of death. According to Dion, five hundred and eighty-five thousand Jews perished by the hand of the soldier in the war with Adrian, a multitude of slaves of each sex were sold at the fairs at Gaza and Membre, and fifty castles and nine hundred and eighty-five villages were levelled to the ground ! A tremendous aggregate : let us hope the historian has in this instance been something inattentive to numerical accuracy.

Adrian placed his city on the ground which it occupies at the present day : its position is not

<sup>1</sup> From his own name, *Ælius*.

exactly the same with that of the original town, as it includes Mount Calvary within the walls. During the persecution of Diocletian, the very name of Jerusalem had sunk so completely into oblivion, that when a certain individual who was examined before a Roman magistrate, replied to a question respecting the place of his birth, that he was a native of Jerusalem, the governor supposed he alluded to some new colony secretly established by the rebel Christians. Towards the close of the 7th century, Jerusalem still bore the name of *Ælia*.

Some partial commotions appear to have taken place in Palestine under the emperors Antoninus, Septimius Severus, and Caracalla. Jerusalem having become a pagan city in her latter years, at length acknowledged the God she had renounced: Constantine and his mother threw down the idols that were reared over the Messiah's sepulchre, and rescued the hallowed relic from further violation, by erecting the sacred edifice beneath which it is now enshrined.

Julian assembled the Jews about forty years subsequently, and made a fruitless effort to rebuild

the temple. The men laboured at the work with instruments of silver, and the women carried the earth in the folds of their richest robes, when suddenly balls of fire were seen to issue from the foundation, dispersing the workmen, and rendering it impossible to proceed with the undertaking.<sup>1</sup>

<sup>1</sup> The writer has purposely omitted citing the authorities on which much of the preceding statement is founded: they will easily occur to such as are familiar with ancient literature, and the English reader would probably look on a list of references as an unnecessary incumbrance to the page. But the event which defeated the intention of Julian, is on every account, entitled to the fullest examination. It will, perhaps, be not altogether useless, therefore, to mention a few of the most eminent authors, who have investigated the subject, or collected evidences of the fact. Among these are, Alb. Fabricius, Ammianus Marcellinus, St. Chrysostom, Newton, Mosheim, Warburton, and Moyle.—Gibbon appears to consider the testimony of Ammianus as the least exceptionable, and quotes a passage from the writings of Warburton, in which that very learned prelate has transfused the expressions of “the philosophic soldier,” into his own peculiar and forcible language: “Whilst Alypius, assisted by the governor of the province, urged with vigour and diligence the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place, from time to time, inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned.”—*Such authority*, observes the author of the “Decline and Fall of the

A revolt of the Jews took place under Justinian at the commencement of the sixth century. During the reign of this emperor the church of Jerusalem was raised to the patriarchal dignity. Destined still to combat the delusions of idolatry and demolish false religions, Jerusalem was taken by Cosroes king of Persia in the year 613. The Jews dispersed throughout Palestine purchased of this prince ninety thousand Christian prisoners, whom they vindictively slaughtered. Heraclius vanquished Cosroes in 627, recovered the cross which the Persian monarch had carried off, and deposited it again in the city. Nine years afterwards the caliph Omar, the third in succession from Mahomet, obtained possession of Jerusalem, after a siege of four months, and Palestine as well as Egypt passed under the yoke of the conqueror. Omar was assassinated in 643. The establishment of different caliphates in Arabia and Syria, the downfall of the dynasty of the Omniades and the elevation of the Abassides, filled Judæa with calamity during the space of two hundred years.

Roman Empire," *should satisfy a believing, and must astonish an incredulous mind!*—(Vol. iv. chap. xxiii.)



Milton has asserted that the skirmishes of kites and crows are as much deserving a particular narrative, as the confused transactions and battles of the Saxon heptarchy: the factions, which distracted Palestine at the same period, can scarcely therefore possess sufficient interest to merit a succinct account. After a variety of struggles with the chiefs of rival parties, whose very names it would be difficult to transcribe, the Fatimite caliphs obtained the ascendancy, and were in possession of the holy city when the champions of the cross appeared on the frontiers of Palestine.

“Les croisades,” says the Vicomte de Châteaubriand, “ne furent des folies, comme on affectoit de les appeler, ni dans leur principe, ni dans leur résultat. Si les sujets d’Omar, partis de Jérusalem, après avoir fait le tour d’Afrique, fondirent sur la Sicile, sur l’Espagne, sur la France même, où Charles-Martel les extermina, pourquoi des sujets de Philippe 1<sup>er</sup>, sortis de la France, n’auroient-ils pas fait le tour de l’Asie pour se venger des descendans d’Omar jusque dans Jérusalem ?—*N’apercevoir dans les croisades que des pèlerins*

“ armés qui courent délivrer un tombeau en Pales-  
 “ tine, c’est montrer une vue très bornée en histoire.  
 “ Il s’agissoit non-seulement de la délivrance de ce  
 “ tombeau sacré, mais encore de savoir qui devoit  
 “ l’emporter sur la terre, ou d’un culte ennemi  
 “ de la civilisation, favorable par système  
 “ à l’ignorance, au despotisme, à l’esclavage ; ou  
 “ d’un culte qui a fait revivre chez les modernes  
 “ le génie de la docte antiquité, et aboli la servi-  
 “ tude. L’esprit du Mahométisme est la persécution  
 “ et la conquête ; l’Évangile, au contraire, ne prêche  
 “ que la tolérance et la paix.—Où en serions-nous,  
 “ si nos pères n’eussent repoussé la force par la  
 “ force ? Que l’on contemple la Grèce, et l’on  
 “ apprendra ce que devient un peuple sous le joug  
 “ des Musulmans. Ceux qui s’applaudissent  
 “ aujourd’hui du progrès des lumières, auroient-ils  
 “ donc voulu voir régner parmi nous une religion  
 “ qui a brûlé la bibliothèque d’Alexandrie, qui se  
 “ fait un mérite de fouler aux pieds les hommes, et  
 “ de mépriser souverainement les lettres et les  
 “ arts ?——

“ Le temps de ces expéditions est le temps  
 “ héroïque de notre histoire ; c’est celui qui a

“donné naissance à notre poésie épique. Tout ce  
“qui répand du merveilleux sur une nation, ne doit  
“point être méprisé par cette nation même. On  
“voudrait en vain se le dissimuler, il y a quelque  
“chose dans notre cœur qui nous fait aimer la  
“gloire ; l’homme ne se compose pas absolument de  
“*calculs positifs* pour son bien et pour son mal,  
“ce seroit trop le ravalier : c’est en entretenant les  
“Romains de L’ÉTERNITÉ de leur ville, qu’on les a  
“menés à la conquête du monde, et qu’on leur a  
“fait laisser dans l’histoire un nom éternel.”<sup>1</sup>


Godfroy of Bouillon, duke of Brabant, presented himself on the confines of the Holy Land in the year 1099 : he was accompanied by Baudouin, his brother, and several other distinguished nobles, attended by Peter the hermit, who marched at their head with his pilgrim’s staff.

<sup>1</sup> The emphatic remarks of the Vicomte de Châteaubriand will be received with the attention which eloquent reasoning, exalted by the inspiration of an ardent poetic temperament, seldom fails to excite. Certain pointed observations of Dr. Heber—the late Bishop of Calcutta—are not dissimilar ; but that the reader may see what has been urged by a writer who takes an opposite view of this interesting question, some additional reflections are given in a note at the end of the volume.

According to the lowest calculation, 1,300,000 men, each bearing the ensign of a piece of red cloth in the figure of a cross on the right shoulder, were employed in this religious expedition. Godfroy and his division soon gained possession of Rama and Emmaus, while Tancred and Baudouin penetrated to Bethlehem. Jerusalem was quickly invested, and the banner of the cross floated on the walls of the citadel on *Friday* the 15th July, 1099. Godfroy was elected sovereign of the vanquished city by his brothers in arms; but he refused to place on his brows the brilliant diadem which they offered him, from a reluctance to wear a crown of gold on that ground where the Messiah had borne one of thorns. The place of Godfroy's decease is not correctly known; it is probable that he died at Jaffa, whose walls he had re-established. He was succeeded by his brother Baudouin, who expired in the midst of successes, leaving the government in 1118 to his nephew Baudouin du Bourg. Melisandre, eldest daughter of Baudouin II. married Foulques of Anjou, and towards the year 1130 carried the kingdom of Jerusalem as a dowry to her husband's family.

The second crusade, preached by St. Bernard, and conducted by Louis VII. of France and the emperor Conrad, took place in the reign of Baudouin III. After having filled the throne twenty years, Baudouin left the crown to his brother Amaury, who wore it eleven years : he was succeeded by his son Baudouin, the fourth of that name. It was at this period that the celebrated Saladin appeared on the theatre of action : though defeated at his first onset, he became eventually successful, and triumphantly closed the contest by wresting the sacred places from their Christian possessors.

The only Christian temple that escaped the fury of the infidels was the church of the holy sepulchre, the Syrians having secured its integrity by an ample payment in silver. Saladin died soon after the capture of Acre, and Richard, the rival of his glory, on his return to Europe, endured a protracted and rigorous imprisonment in Germany. This event gave birth to a series of adventures, which have furnished a fruitful subject for the ballads of the troubadours, though history has passed them over for the most part in silence.



The courage of this heroic prince was so renowned, that long after his death it continued to be proverbial; and Gibbon has recorded that on one occasion, when a horse was seen to start without any observable cause, the Saracens exclaimed, "*he has seen the ghost of Richard!*"

In the year 1242 the emir of Damascus levied war against Nedjemmin the sultan of Egypt, obtained possession of Jerusalem, and surrendered it to the Latin princes—who were subsequently besieged by the above-mentioned sultan, and barbarously massacred. During these events the crown of Jerusalem had passed from Isabelle, daughter of Baudouin, to Henry, count of Champagne, her new husband; and from him to Amaury, brother of Lusignan, the fourth husband of Isabelle. His only child dying in its infancy, Mary, daughter of Isabelle and her first husband Conrad, marquis of Montserrat, became the heiress of an ideal territory. John, count of Brien, espoused Mary. He had by her one daughter, Isabelle, afterwards married to the emperor Frederick II. This last on his arrival at Tyre concluded peace with the sultan: the conditions of the treaty gave up Jerusalem, in par-

tition, to the Christians and Moslems, and Frederick in consequence took the crown of Godfroy, placed it on his brows, and then returned to Europe. The Saracens were probably faithless to their engagement, for twenty years afterwards, in 1242, Nedjemmin sacked Jerusalem, as stated above. Louis IX. of France arrived in the east seven years subsequently to this disaster. A succession of Mameluke chieftains next became masters of the holy city, till in 1263 the famous Bibars-Bondoc-Dari assumed the title of sultan. He ravaged that part of Palestine which had not previously submitted, and repaired the capital. Kelaoun, his heir, chased the Christians from fortress to fortress, and his son Khalil wrested from them Tyre and Acre. At length in 1291 they were entirely driven from the Holy Land.

The empty title of *king of Jerusalem* was carried to the house of Sicily, by Charles, the brother of Louis, count of Provence and Anjou, and who united in his own person the rights of the king of Cyprus and those of the princess Mary, who was a daughter of Frederick, prince of Antioch. The chevaliers of St. John of Jerusalem, now

become knights of Rhodes and Malta, and the Teutonic knights, conquerors of the north of Europe and founders of the Prussian dominions, are the only existing remains of those powerful crusaders, who formerly made Asia and Africa tremble, and who filled the thrones of Jerusalem, of Cyprus, and of Constantinople.

The Christians having lost the country in 1291, the victorious sultans kept possession of their conquest till 1382. At that epoch the Mamelukes of Circassia usurped the government of Egypt, and gave a new form to the administration of Palestine. At length Selim put an end to these series of revolutions by assuming in 1716 the sovereign power in Egypt and Syria.



## LETTER VII.

THE HOLY SEPULCHRE—The Church which encloses it described. •  
—VIA DOLOROSA—Pilate's Palace—Pool of Bethesda—Brook  
Kedron—MOUNT OF OLIVES—Garden of Gethsemane—Chapel  
of the Ascension—Extensive View from the summit of the  
mountain.

---

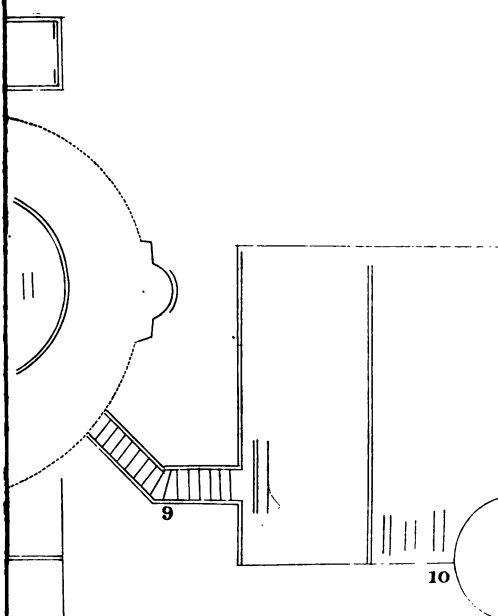
TO SIR G. E\*\*\*\*T, BART.

Jerusalem, August, 1817.

DEAR E——,

OUR first object was the HOLY SEPULCHRE. The Turkish Government, aware of the veneration which all Christians entertain for every relic connected with the sufferings of the Author of their faith, have converted this feeling into a source of revenue; each individual, not subject to the Porte, who visits the shrine of Jesus Christ, being compelled, except under certain circumstances, to pay a tax of twenty-five sequins. The *firman* with which we were furnished at Constantinople

**GROUND PLAN**  
*OF THE*  
**OF THE HOLY SEPULCHRE.**



100

100

100

100

100

100

exempted us from such an impost, and we easily procured admission for ourselves and five attendants.

In the following description of the "holy places," I shall at present confine myself to the narrative of the person who was deputed by the guardian of mount Sion to accompany us through the town: on some future occasion we may be enabled to examine his statement more at leisure, and perhaps to discuss it more rationally, than when under the influence of a recent impression.

The tomb of our Saviour is enclosed in a church to which it has given name, and appears in the centre of a rotunda, whose summit is crowned by a radiant cupola. Its external appearance is that of a superb mausoleum, having the surface covered with rich crimson damask hangings, striped with gold. The annexed sketch, though taken under the disadvantage of frequent interruption, may serve to give you some idea of its form.<sup>1</sup> The entrance looks towards the east; but, immediately in front, a small chapel has been erected to commemorate the spot where the angel appeared

<sup>1</sup> See the Frontispiece.

to the two Marys. Just beyond this is the vault in which the Redeemer submitted to a temporary interment: the door of admission is very low, probably to prevent its being entered otherwise than in the attitude of adoration. The figure of the cave is nearly square, extending rather more than six feet lengthways, and being within a few inches of the same width; the height I should imagine to be about eight feet: the surface of the rock is lined with marble, and hung with silk of the colour of the firmament. At the north side, on a slab raised about two feet, the body of our Saviour was deposited; the stone, which had been much injured by the devotional zeal of the different pilgrims, is now protected with a marble covering; it is strewed with flowers and bedewed with rose-water, and over it are suspended four-and-forty lamps, which are ever burning. The greater part of these are of silver, richly chased; a few are of gold, and were furnished by the different sects of Christianity,<sup>1</sup> who divided the possession of the church.

<sup>1</sup> Catholics, Greeks, Armenians, Syrians, Abyssines, Georgians, Nestorians, Cophtites, Maronites, &c., &c. Amongst the variety of "persuasions" which are to be seen in Jerusalem,

In an aisle north of the sepulchre is the spot where Christ appeared to the Magdalen in the habit of a gardener ; and a few steps further is the scene of his interview with his mother. The pillar to which He was bound, when undergoing the punishment of being scourged, has been taken from the court near the Hall of Judgment, and affixed to the right of an altar, erected in a chapel, at the extremity of the aisles, this chapel and the altar within the sepulchre, are consecrated to the worship of the Catholics. The place where He was tortured by the crown of thorns, that of the agony of his being affixed to the cross, and the partition of his vesture by lot, are all severally comprised within the limits of the church, which is thus made to include a considerable portion of Mount Calvary.—I adjoin a rough draught of the distribu-

there are, *as yet*, no *Protestant* establishments, strictly so called, of any denomination.

When the writer made the preceding remark (*in* 1817) in anticipation of the eventual triumph of the reformed religion, he could scarcely have indulged an expectation of so soon finding a PROTESTANT BISHOP installed within the precincts of MOUNT SION ! The present learned prelate is the *second* who has exercised the episcopal office, under the protection of England and Prussia.—(1854.)

tion.<sup>1</sup>—Tradition has even attempted to designate the spot where the mother of the Messiah stood, a weeping spectatress of the cruelties and ignominy to which He was exposed.

The irregularity of the surface on which the temple is erected, has been made subservient to the preservation of that particular part of the mount, where the sacrifice of our Saviour was accomplished. The place where the cross was planted retains its original elevation, the adjacent ground being merely flattened sufficiently to receive a marble pavement. It is seventeen or eighteen feet above the common floor, and is approached by one-and-twenty steps. The aperture in which the cross was fixed is below the centre of a Greek altar : it appears to have been perforated in the rock, and is encircled by a large plate of silver, inscribed with bas-relief figures, representative of the Passion and other scriptural subjects : thirteen lamps are constantly burning over the altar.

Not far from this part of the church, but several feet below the level of the floor, is the

<sup>1</sup> The reader may see an interesting narrative of the Structure of Ancient Churches, or Places of Assembly of the primitive Christians, in a little work published towards the end of the 17th century, by Sir George Wheler, Preb. of Durham.

descent to the well, where discovery was made of the cross and crown of thorns, and the spear with which one of the soldiers pierced our Saviour's side.

I merely relate these traditionary narratives in the terms in which they were delivered.

An inscription to the memory of Godfroy and his brother is affixed to the wall, near the steps ; but in repairing the injury which the church suffered from fire about eight or ten years since, the Greek Catholics, who are proprietors of this part of the building, either from neglect or caprice, allowed the tablet to be plastered over.

During the whole of the time that we were engaged in examining the objects of veneration, the numerous altars were thronged with votaries of the different sects, exercising, in their respective rituals, the solemnities of religion.

On quitting the church, we proceeded to the

Besides a minute account of the first temples at Tyre and Constantinople, the volume contains an elaborate description, extracted from Eusebius, of the buildings which encircle the Holy Sepulchre. But perhaps no statement, however gorgeous or circumstantial, can reach the interest excited by the sublime, yet simple, expressions of the Vicomte de Châteaubriand :  
" LE SEUL TOMBEAU, QUI N'AURA RIEN À RENDRE, À LA FIN  
DES SIÈCLES !"



Mount of Olives : our road lay through the *Via dolorosa*,<sup>1</sup> so called from its having been the passage by which Christ was conducted from the place of his imprisonment to Mount Calvary. The outer walls of what was once the residence of Pilate, are comprehended in this street ; the original entrance to the palace is blocked up, and the present access is at one of the angles of the court. The portal was formerly in the centre, and approached by a flight of steps, which were removed some centuries ago to Rome, and are now in a small chapel near the church of San Giovanni di Laterano. Very little of this structure is still extant ; but the Franciscan monks imagine they have accurately traced out the dungeon in which our Saviour was incarcerated, as well as the hall where Cæsar's officers presided to give judgment. The place where the Messiah was scourged is now a ruined court, on the opposite side of the street ; and not far from thence, but in a direction nearer to Mount Calvary, is the arch which the Latin friars have named "*Il arco d'Ecce homo*," from the expressions of Pilate, as recorded by St. John (chap. xix. 5).

<sup>1</sup> The Street of Grief ; ' of Sacred Sorrows.'



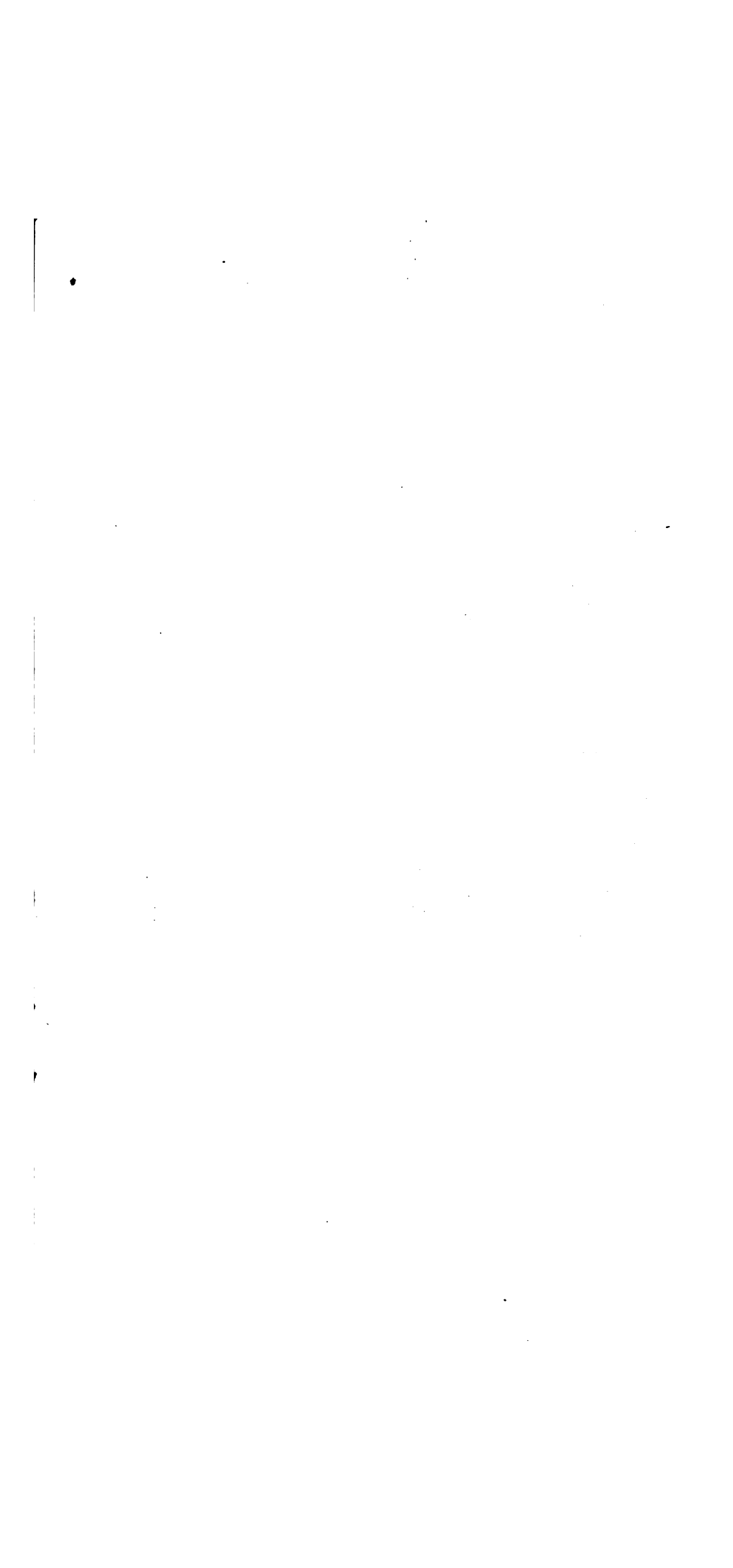
## THE MOUNT OF OLIVES,

Drawn in 1617.

- A Chapel erected in the supposed place of Ascension
- B Sepulchre of the Virgin Mary.
- C The Road to Bethany
- D Bridge over the Brook Kidron
- E The Garden of Gethsemane
- F Modern Tombs
- G Course of the Brook Kidron
- H Approach from the City

\* The place where the Angel is supposed to have addressed the Apostles.  
*"Ye men of Galilee &c."*

Acts 1. v. 11.



Upon an eminence between the pillars which support the curvature, the Roman governor exhibited their illustrious victim to his deluded countrymen. Between this place and the scene of his crucifixion, Christ is said to have fainted under the weight of the cross : tradition relates that He sunk beneath its pressure three times, and the different stages are supposed to have been accurately noted : they are severally designated by two columns, and an indenture in the wall.

Towards the eastern extremity of the town, not far from the gate of St. Stephen, is the "*piscina d'Israel*:" this is the pool of Bethesda, which an angel was commissioned periodically to trouble.<sup>1</sup> It appears to have been of considerable

<sup>1</sup> Where no *ostensible* cause appeared to produce the salutary perturbation of the water, its beneficent influence would very naturally be ascribed, by a religious community, to the immediate application of celestial interference. But as the *visible descent of a messenger from Heaven* for the particular purpose described by St. John,\* is nowhere directly expressed ; let it not be deemed an irreverent suggestion that—as a secondary efficient of Almighty power—the violent commotion in the pool at regularly-returning periods, might have been excited by certain chemical properties inherent in the healing virtues of the springs.

\* Chap. v. ver. 4.

size, and finished with much care and architectural skill ; but I was unable to ascertain either the depth or dimensions ; for its contiguity to the enclosure, which contains the mosque of Omar, made it rather hazardous to approach even the outer borders ; and our dragoman entreated us to be satisfied with a cursory view. Near to this place is the church of St. Anna, so named from being erected on the ground where the house of the Virgin's mother formerly stood, and where the Virgin herself was born. Between that structure and Pilate's palace is the Torre Antoniana, a ruined pile, which has a more striking air of antiquity than any other building in the city.

Just without the walls is the scene of St. Stephen's martyrdom : we passed over it in our descent to the brook Kedron, which flows through the valley of Jehosaphat at the base of the mountain. At present the channel is entirely dry : the breadth is little more than a yard, and the depth scarcely two feet. At a short distance to the left is a cavern, which has been consecrated to the sepulchres of the Virgin, of Joseph, of St. Anne, and St. Joachim. It is a very magnificent vault,

spacious, and chastely ornamented, and preserved with great care and neatness: the descent includes fifty steps. The several tombs are distinguished by chapels and altars, with the usual accompaniments of lamps and tapers, and embellished with decorations adapted to the respective characters whose virtues they commemorate. We had no means of ascertaining on what authority it is asserted that the mother of the Messiah expired at Jerusalem, or that her mortal remains were preserved in such a receptacle. It is worse than useless to apply for information on points of this nature at the convent: any attempt to investigate the records of tradition, seems to be regarded by our hosts as conveying an oblique reflection on their own credulity. The date of the sepulchre is totally unknown: the Gospel represents the Virgin as being consigned, by the dying injunction of our Saviour, to his beloved disciple, and some authors have conjectured that she closed her earthly existence at Ephesus; yet, whatever was the original destination of this vault, the cost and labour which must have been expended in its construction, sufficiently entitle it to be classed amongst those

objects which claim an attentive examination. Tasso has evidently alluded to its existence in the following passage, though the conduct of his poem did not allow him accurately to describe its situation :—

“ Nel tempio de' Cristiani occulto giace  
 “ Un sotterraneo altare ; e quivi è il volto  
 “ Di coléi che sua diva e madre face  
 “ Quel volgo del suo Dio nato e sepolto.  
 “ Dinanzi al simulacro accesa face :  
 “ Continua splende : egli è in un velo avvolto.  
 “ Pèndono intorno in lungo ordine i voti  
 “ Che vi portaro i créduli devoti.”

LA GERUSALEMME LIBERATA,  
 Canto ii. stan. 5.

After passing the bridge thrown over the bed of the rivulet, a few paces brought us to the garden of Gethsemane, where the Messiah prayed in passionate anguish, and the sweat fell from Him as it were great drops of blood.<sup>1</sup> It was *here* that the lonely, deserted Redeemer of mankind appeared in the agony of his glory,—with darkness and with terrors compassed round ! wrapped in the mighty scheme of Providence, and communicating in serene resignation with Heaven, during this terrible conflict of mysterious suffering and triumph. Here,

<sup>1</sup> Luke xxii. 44.

too, was the scene of Judas's treason. This hallowed spot, scarcely half an acre in extent, is partly enclosed by a low wall, and contains eight venerable olive trees, which are said to have been growing at the time of Christ's entrance into the city: they have certainly the marks of extreme age; but Josephus expressly states, that *all the trees*, which were in the neighbourhood of Jerusalem, were cut down by Titus, for the purpose of embankments.<sup>1</sup> At the summit of the mountain is fixed the scene of our Saviour's last appearance on earth, and his ascension into heaven. The impression said to have been made by his foot is engraved on the surface of the rock, with the design of conveying some idea of the Messiah's *attitude* when He bade adieu to this lower world. It appears from thence, that Christ's left hand was towards Jerusalem, which lays west of the mountain, and that his face was consequently directed to the north.<sup>2</sup> The view from this elevation is

<sup>1</sup> Bell. Jud. lib. v. cap. xii.

<sup>2</sup> It is difficult to read with the gravity, which the *subject* should inspire, the minute statements and their accompanying reflections, in some of the early voyages, descriptive of this miraculous occurrence. Yet, unless to such as are inclined to



grand and extensive, comprehending the valley watered by the Jordan, and the entrance of that river into the Dead Sea, which appears like a vast plateau of burnished silver.

The place where our Saviour dictated the universal prayer to his disciples is supposed to have been a garden about one hundred yards to the north-west : in an opposite quarter, and further removed from the apex of the hill, is the cave where the Apostles assembled to compose the creed which bears their name. It is a long subterranean recess, supported by twelve arches, but no otherwise an object of curiosity than as having been the retreat of those illustrious martyrs.<sup>1</sup>

deny the fact of the ascension altogether, there is surely no great outrage to probability in supposing that those who witnessed it, anxious to perpetuate a memorial of the event, may have marked the surface with some rude representation of the impression of a foot, though time has rendered the resemblance indistinct.

<sup>1</sup> A critic in one of the popular Reviews censures this allusion to the *apostolic* origin of the "articles of our belief"—yet the writer has merely echoed the traditionary narrative of his guide (see page 89). He was on every account unwilling to obtrude his own sentiments. Those who take an interest in such discussions, may find the subject examined in a work of great research and ingenuity, published early in the last cen-

The Vicomte de Châteaubriand has accompanied his description of this cavern with the following reflections :—" Tandis que le monde entier  
" adoroit à la face du soleil mille divinités honteuses,  
" douze pêcheurs, cachés dans les entrailles de la  
" terre, dressaient la profession de foi du genre  
" humain, et reconnoissoient l'unité du Dieu créateur  
" de ces astres à la lumière desquels on n'osoit encore  
" proclamer son existence. Si quelque Romain de  
" la cour d'Auguste, passant auprès de ce souterrain,  
" eût aperçu les douze Juifs qui composoient cette  
" œuvre sublime, quel mépris il eût témoigné pour  
" cette troupe superstitieuse ! Avec quel dédain il  
" eût parlé de ces premiers fidèles ! Et pourtant ils  
" alloient renverser les temples de ce Romain, détruire  
" la religion de ses pères, changer les lois, la politique, la morale, la raison, et jusqu'aux pensées des  
" hommes." Adopting the view of this accomplished writer, I would remark that if any officer of the Imperial Court, passing near the scene of these deliberations, had been introduced so as to become a spectator of the Apostles' proceedings and an

tury, and entitled, "*The History of the Apostles' Creed, with Critical Observations on its several Clauses.*"

auditor of their councils, he would probably have found it difficult to invent terms sufficiently scornful or derisive, to mark his opinion of the associated votaries, or to describe the object of their consultation! And yet those twelve obscure, unlettered, and unpatronised individuals did, by their hallowed precepts and disinterested principles, subsequently change the habits and the feelings of the whole civilised globe!

The human mind, released by the influence of a beneficent code from the fetters which bound it to the earth, and finding its inherent powers expanded and enlarged, resolutely disentangled itself from those odious chains which had so long restrained its free action, and triumphantly burst asunder the artificial barrier, which a crooked policy had daringly interposed between man and his Creator. Discarding the jealousies and fluctuations,—the varying tendencies and agencies, which servilized and degraded all previous systems,—it thenceforth adopted a direction of moral guidance, which renders all the bad passions of our nature tributary to its honour, and conducive to its security. It disclosed and established a rule of con-

duct, which is as vivid as the benevolence it inculcates, pure as the affections it conciliates, and bright and unfading as the holy name of charity with which it is inscribed.

The brow of the Mount of Olives presents a complete panoramic view of the city, which, being built on an inclined plane, appears to the spectator from this point, with the intersection of the different streets, almost as distinctly as a ground plan. It is from this quarter also that a Christian is enabled, with the least hazard of interruption, to examine those buildings, which have replaced Solomon's Temple. According to the present compass of the walls, the situation of that celebrated structure seems not to have been peculiarly well chosen. The inclosure begins at the south-eastern angle of the city, extending northward about five hundred paces, and one hundred and sixty in a western direction; the space is partly occupied by two Turkish mosques, one of which resembles a large ill-shapen barn, coloured with a red wash; the other is of an octagonal figure, and adorned with many of those decorations which are peculiar to oriental architecture. This last is the celebrated

pile erected by Omar in the seventh century. It seems less massive and spacious than the Mosque of St. Sophia, though far exceeding it in lightness and elegance; but I think it infinitely surpassed, both in extent and beauty, by the mosque constructed by Achmet II. in the Atmeidan at Constantinople.

If we can make interest to obtain a nearer survey, I will endeavour to be more circumstantial in my description of this singular edifice; at present I can scarcely offer even an imperfect outline.

## LETTER VIII

Route to Bethlehem—Valley of Rephaim—The Dragoman's account of the Star which appeared to the Eastern Sages—Franciscan Convent—The Church described—Scene of our Saviour's Birth—Cisterns constructed by Solomon—Interview with the Governor of Jerusalem—Tour of Mount Sion—Armenian Monastery; Reception of the Writer by the superior officer of that establishment.

---

TO SIR G. E\*\*\*\*T, BART.

Jerusalem.

DEAR E——,

WE rode yesterday to Bethlehem, which is not more than six miles distant from hence. Soon after we quitted the city gate, our dragoman pointed to an eminence on the south, where the Jews assembled to take council respecting the seizure of Jesus Christ: from this circumstance it is termed, in the language of the Catholics, "il monte di mal consiglio." The route to Bethlehem

is over an open, wild, and rugged desert, relieved by scarcely any object, except a few straggling olives, which are almost the only trees in the district. To the right is the valley of Rephaim, celebrated for the victories of David over the Philistines. (2 Sam. xxiii. 13.) The passage in the sacred writings, which relates this achievement of the King of Israel, has recorded the magnanimous refusal of that monarch, when suffering the agonies of thirst, to taste the water of "the well of Beth-lehem," which had been procured by the blood of his adherents.<sup>1</sup> The reservoir, which we were shown as the place resorted to by the "three mighty men" who, on that occasion "broke through the enemy's host," appeared to be too remote from the gate, to accord with the Scripture narrative.

About half way, we came to a spacious monastery, dedicated to St. Elias ; there is nothing particularly deserving attention in the exterior of the building, but our guide desired us, with much

<sup>1</sup> A similar exertion of self-denial on the part of Alexander is related by Plutarch, in the account of his long and painful pursuit of Darius. The English reader will, doubtless, remember the affecting trait of heroic personal immolation by Sir Philip Sydney.

solemnity, to notice a cavity in one of the rocky strata which are in front of the gateway. I have frequently had occasion to remark an inveterate disposition, very prevalent among the disciples of the Roman Catholic persuasion, to attribute to persons supposed to have been eminently spiritual, a more than ordinary degree of corporeal gravity : the indentation on the stone near the entrance to this convent was produced, as we were informed, by the impression of the saint's body, when on some occasion he was compelled to recline there.

From this eminence we had a distinct view of the village of Bethlehem, which is situated at the brow of a low mountain : the ground in front is divided into several small enclosures, and planted with olives and fig-trees. The surrounding country is diversified by hill and dale, and other requisites of picturesque situation ; but the soil has few visible claims to the character of fertility, implied in the appellation of *Ephrath*, by which it was anciently distinguished. M. Volney, indeed, describes the land in this immediate vicinage as superior to any in the district, though he has tempered his eulogium with an observation, which may jus-



tify a difference of sentiment :—" Mais la culture " manque, comme par-tout ailleurs."<sup>1</sup>

At a few yards to the right of the road, at some little distance from the monastery of Elias, we were shown a small square building, surmounted with a dome, which our attendants asserted to be the tomb of Rachel. I could not understand on what ground this assertion is supported : it would be unreasonable to look, at "*this day*," for the distinctive mark which Jacob is recorded to have placed over his wife's sepulchre (Gen. xxxv. 20) ; but the building in question has not the appearance even of moderate antiquity.

We reached the Franciscan convent about twelve o'clock, and were received with the usual expressions of cordiality. After reposing a short time, we were conducted by the fathers to the different objects of veneration : the church connected

<sup>1</sup> Even in this wild and desolate region the force of political distraction seems occasionally to predominate over religious influence. In a monastery, erected in the desert between Bethlehem and the Jordan, a monk treated M. de Châteaubriand to a dissertation on the science of government ! The vicomte checked his impertinence by this calm and dignified reproof :—" *Helas, mon frère, où chercherons la paix, " si l'on ne la trouve pas ici ?* "

with this establishment owes its foundation to the mother of Constantine ; and, though still unfinished, offers many proofs of grandeur in the design, and costliness in the decorations. The figure is that of a cross ; four rows of lofty marble pillars (forty-eight in number) of the Corinthian order, adorn the principal aisle, and the roof is said to be formed of the cedar of Lebanon. Between the windows are the mutilated remains of figures in the mosaic, and some half-effaced inscriptions in Greek from the Evangelists.

At the extremity of the building there is an altar dedicated to the Magi, at the base of which we were desired to notice the representation of a star, composed of variegated marble: this star is said to correspond precisely with the point in the firmament, where the heavenly planet became stationary, when it had conducted the wise men from Jerusalem!

You will, I trust, do me the justice to believe, that in detailing these peculiar statements, I by no means adopt the reasonings of their authors ; I offer them to your attention, as illustrative of the erudition of the age in which they were

invented, and as conveying no unequivocal idea of the genius of the Roman Catholic religion.<sup>1</sup> Returning

<sup>1</sup> About two miles from Jerusalem, our attention was directed to a cavern near the way-side, used as a reservoir for water: "*From thence*," said our intelligent conductor, "arose the luminous spark which guided the Eastern sages to the place of the nativity." As he uttered this, I am afraid the dragoman observed something play on the features of his audience, the expression of which could not be misunderstood: he added, in a tone not entirely exempt from bitterness, "*Cosa volete? C'è UN MIRACOLO del Dio!*"

Nothing could be further from the intention either of the writer or his associate than any attempt to disturb the tranquillity of conviction, which seemed to have possession of their conductors. Respecting, as they sincerely did, the fervent piety which on all occasions appeared to animate the guardians of the sacred places, they resolved to listen to their legendary miracles in submissive silence, although some of the details were of a nature to render it almost impossible to suppress every symptom of dissent. These are among the inevitable consequences of a system which seeks to hoodwink the reason of its followers: if the professors of the Roman ritual had not peremptorily prohibited an unrestrained examination of the sacred writings, absurdities such as that above cited would scarcely have been invented, and certainly could never have been continued by traditional authority. Were those who appear so anxious to introduce the tenets of the Vatican into England, personally to observe their effect in such States as are peculiarly subject to their influence, we might eventually be spared many a tedious discussion in both Houses of Parliament.\*

\* "L'Editeur a cru devoir supprimer ici quelques observations de l'auteur, qui est né dans la religion Protestante; il lui fera remarquer

from the altar to the point where we first entered the church, we descended several steps, and arrived at what is called THE ORATORY of St. Jerome, adjoining the cell where he translated the Scriptures into Latin : the tomb of the saint is not far from this place, and immediately opposite are the monuments of St. Paula and her daughter Eudoxia. Here is also a cenotaph to the memory of Eustathius. Neither of these merit any particular description.

Pursuing a narrow winding passage, which gradually brought us nearer to the surface, we arrived at the point where the Virgin reclined on her first entrance into the stable ; it was only at a few paces from thence, that the Messiah underwent the penalties of a human birth. The place is marked with a star, formed of white marble, inlaid with jasper, and surrounded with a belt of silver.

“ en passant, qu’avec un peu plus d’attention, il eût cependant reconnu que  
 “ *les Catholiques éclairés*, sans repousser dédaigneusement une multitude de  
 “ traditions, ne les regardent pas comme des articles de foi, et que l’esprit  
 “ du Catholicisme n’est pas plus une croyance aveugle à ces sortes de récits,  
 “ que l’esprit de l’érudition n’est une foi implicite à ceux qui ont pour objet  
 “ *les tombeaux d’Achille, de Patrocle*, ou autres traditions historiques aussi  
 “ peu certaines, et que l’auteur paroît cependant adopter assez légèrement ;  
 “ *ainsi qu’on le verra par la suite.*”—(Note by the Fr. Editor.)

The rays are encircled with the motto,

HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST.

From this point, sixteen steps lead to the level of the ground, so that the stable was ten or twelve feet below the surface: the stables at Jerusalem are constructed on the same plan at the present day.

An altar is erected over the place of the nativity, and illuminated by lamps, which are never suffered to be extinguished. The manger in which the infant was cradled was fixed a few steps below; and opposite to this there is another altar, to denote the position of the Virgin when the Magi came to offer their adoration to the new-born King.

We now returned to the convent, and, ascending the terrace, surveyed the surrounding scenery. The view comprises many objects mentioned in the Gospel history, and amongst others the field where the shepherds were watching their flocks, when the angel proclaimed the birth of a Saviour. After a slight repast we took leave of our hosts, and set out in a southern direction to examine the

*piscine*, said to have been constructed by Solomon. The royal preacher has been imagined to allude to these, amongst other instances of his splendour and magnificence, in the passage where he is arguing for the insufficiency of worldly pursuits to procure happiness.<sup>1</sup> They are three in number, placed nearly in a direct line above each other, like the locks of a canal. By this arrangement, the surplus of the first flows into the second, which is again discharged into the third: from thence a constant supply of living water is carried along the sides of the hill to Bethlehem and Jerusalem. The figure of these cisterns is rectangular, and they are all nearly of the same width, but of considerable difference in length, the third being almost half as large again as the first. They are still in a certain state of preservation, and with a slight expense might be perfectly restored. The source from whence they are supplied is about a furlong distant: the spring rises several feet below the surface, the aperture of which is secured by a door, so contrived that it may be impenetrably closed on any sudden danger of the water being contaminated.

<sup>1</sup> Ecclesiastes ii.

In the pastoral imagery with which Solomon has adorned the poem that bears his name, interpreters have discovered a mystic sense, of which it is not always easy to trace the analogy: there is, however, nothing very forced or improbable in the conjecture, that the author occasionally drew his metaphors from the religious ceremonies of the Jewish ritual, or referred to any work of public utility, which had been executed under his own direction. The guardians of the Holy Land imagine that the current which supplies these reservoirs was in the writer's contemplation, when, in describing the unsullied purity of the bride, he exclaims,

"A garden enclosed is my sister, my spouse;

"A *spring shut up, a fountain sealed!*"

SONG OF SOLOMON, iv. 12.

---

On our return in the evening to this city,<sup>1</sup> we called on the Turkish governor to signify our

<sup>1</sup> About two miles from the entrance, we were reminded of an often-quoted passage in the Psalms, by an object a few yards to the right of the road. In a venerable Scotch Fir, rising in solitary grandeur, we discerned four *large storks*—the first we had seen in the country—quietly reclining among its branches, which they had doubtless long made their "secure dwelling." (Psalm civ. 17.)

intentions of making an excursion to the Dead Sea, and to request he would allow us to dispense with the usual escort. This Aga occupies the building which is constructed from the ruins of Pilate's palace: it serves him as a seraglio and official residence during the day; the haram, where he passes the night, is in the same quarter, but detached from the chief pile. Our interview was successless; the governor received us, indeed, with the highest politeness, but asserted the utter impracticability of passing near the plains of Jericho without an Arabian guard: we are therefore under the necessity of proceeding with a military retinue, or of relinquishing the scheme. On quitting the Aga, we made the tour of Mount Sion.<sup>1</sup> Previously to entering on that sacred eminence, we passed through the quarter of the city inhabited by the Armenians: it is in this direction that the palace of David was situated, and we were shown

<sup>1</sup> The kindness and courtesy we experienced from the Turkish officer presented a striking contrast to the conduct of a minister of one of the European Courts, to whom we were particularly recommended. The manners of that individual were coarse, repulsive, and upstartish; and his general air and carriage gave strong indications that, under certain occurrences, he would be ill-natured—if he dared!



the site of the tower on which the monarch was placed, when he contemplated the symmetrical beauties of Bathsheba. The original building partook of the general devastation when the city was destroyed, but a modern fortress is erected on the foundation, and serves as a garrison for the Grand Signior's troops.

The house of Annas, the father-in-law of the high priest Caiaphas (John xviii. 22), was not far from hence; the situation is now occupied by a small convent belonging to the Armenians; and near to this last, is a very spacious structure, which originally belonged to the Franciscan catholics, but which was subsequently wrested from their possession, and is at present appropriated also to the Armenians. The building is sufficiently extensive to comprise within the enclosure some well-planned gardens; the establishment is indeed on an unusually large scale, and all the appointments have an air of *propreté* seldom observed in monastic institutions. We found the head of this society, who has the style and title of Patriarch, reclining on the principal terrace, attended by several subordinate ministers, and other accompaniments of digni-

fied station :—*cela nous semblait blesser l'humilité!*—His manner was cold, abrupt, and embarrassed, and his civilities awkward and reluctant. The church connected with these premises is erected on the place where St. James suffered martyrdom ; it is rather a sumptuous edifice, and considerably larger than any other Christian temple in Jerusalem, except that of the holy sepulchre. The decorations are profusely splendid, but their general effect is much injured by a multitude of bad paintings ; the interior is however preserved throughout with the neatness and exactitude of an English cathedral. From hence we went to visit a convent erected on the ground where the mansion of the high priest Caiaphas stood. Here our Saviour was incarcerated, and here, too, was the scene of Peter's denial. The fathers of this convent assert that the stone on which Christ's body was laid, when in the tomb, was adroitly taken from thence in a time of civil dissension, by some of their fraternity, and placed beneath the altar of their own chapel.

There are so many interesting recollections awakened by the name of Mount Sion, that one scarcely knows how to reconcile the poverty of its

actual existence with the mysterious splendour thrown over it by the prophetic writings. Its elevation above the city is not more raised than the Aventine hill above the Roman forum ; but if the height were to be estimated from the base in the valley of Gehinnon, from which it rises abruptly, it might, perhaps, be found equivalent to some of the lowest hills which encompass Bath ; the surface is a pale white, approaching to yellow, with very little appearance of vegetation ; it is at present applied as a cemetery for the Catholic, Greek, and Armenian Christians. The house in which the Virgin expired is supposed to have been on this elevation, and our attendants believe they can point out the precise spot which it occupied. Here also is the church of the Cænaculum, erected on that part of the mountain where our Saviour celebrated the last supper ; it is now consecrated to the service of Mahomet, and therefore inaccessible to any but Moslems. The sepulchre of David is also enclosed within the precincts of a Turkish mosque, and consequently invisible to Christians.

---

## LETTER IX.

Description of the modern City of Jerusalem—its Population—Buildings—Gates—Intersections of the Streets, and their modern Names—The Costume of the Country described, as usually worn by Persons of Condition—Administration of the City.

---

To S. Sq—E, Esq.

“ Je viens donc à ces petits détails qui piquent la curiosité, en raison de la grandeur des lieux dont on parle. On ne se peut figurer qu'on vive à Athènes et à Sparte comme chez soi ; JERUSALEM sur-tout, dont le nom réveille tant de mystères, effraie l'imagination ; il semble que tout doive être extraordinaire dans cette ville extraordinaire.”

DE CHATEAUBRIAND.


Jerusalem, August 20, 1817.

MY DEAR SIR,

WERE a person carried blindfold from England and placed in the centre of Jerusalem, or on any of the hills which overlook the city, nothing, perhaps, would exceed his astonishment on the

sudden removal of the bandage. From the centre of the neighbouring elevations he would see a wild, rugged, mountainous desert—no herds depasturing on the summit, no forests clothing the acclivities, no water flowing through the valleys; but one rude scene of savage, melancholy waste, in the midst of which the ancient glory of Judæa bows her head in widowed desolation. On entering the town, the magic of the name and all his earliest associations would suffer a still greater violence, and expose him to still stronger disappointment. No “streets of palaces and walks of state,” no high-raised arches of triumph, no fountains to cool the air, or porticos to exclude the sun, no single vestige to announce its former military greatness or commercial opulence; but in the place of these, he would find himself encompassed on every side by walls of rude masonry, the dull uniformity of which is only broken by the occasional protrusion of a small grated window. “*From the daughter of Zion all beauty is departed.*”

The finest section of the city is unquestionably that inhabited by the Armenians: in the other quarters the streets are much narrower, being of a



width that would with difficulty admit three camels to stand abreast of each other. The bazaars are here, as in other Asiatic towns, confined to a particular division, an arrangement which prevents the increase of artisans beyond a certain limit. The total of inhabitants is variously stated, and the results of course drawn from very imperfect sources. The highest estimate makes the number amount to twenty-five thousand. Of these there are supposed to be,

Jews from	3000 to	.	4000
Roman Catholics	.	.	800
Greeks	.	.	2000
Armenians	.	.	400
Copths	.	.	50
Mahometans	.	.	13,000

This is a very slender aggregate, compared with the flourishing population which the city once supported ; but the numerous sieges it has undergone, and their consequent spoliations, have left no vestige of its original power.<sup>1</sup>

<sup>1</sup> The author has generally found a strong tendency in the inhabitants of a given district to *amplify* the sum of their collective numbers ; and even many writers, assuming to be

Jerusalem under the government of a Turkish Aga, and Jerusalem as it existed in the reign of Solomon, presents a still greater contrast than Athens during the administration of Pericles, and Athens under the dominion of the chief of the black eunuchs. We have it upon judgment's record,<sup>1</sup> that "before a marching army, a land has been as the garden of Eden, behind it, a desolate wilderness!" The present appearance of Judea has embodied the awful warnings of the prophet in all their terrific reality.

authoritative on points of political economy, appear to favour the notion, that the recommendation of any measure calculated to *check* the augmentation of the species, and to *confine* it *within the limits* of a *ready supply* of the *essentials* of *existence*, is cold-hearted and inhuman. On this subject no distinguished individual was ever more coarsely censured, or more unjustly held up to popular animadversion, than the late Mr. MALTHUS.

If the *happiness* and personal accommodations of mankind were *increased* in proportion to their *numerical addition*, such event would furnish the strongest inducement to promote a constantly-expanding population. But since, unfortunately, *experience* and *the evidence of facts* go forcibly to prove the contrary,—since, even in the most prosperous communities, the balance clearly demonstrates a preponderance of wretchedness,—does not every suggestion, as well of prudence and sound policy as of morality and *compassion*, urge a *repression* of the numbers, rather than a *stimulant* to their multiplication?

<sup>1</sup> Joel ii. 3.

The original circuit of Jerusalem is defined by natural land-marks, which can neither be mistaken nor removed ; and the extent of the modern town may be calculated with some degree of accuracy from the time employed by a person on foot to make a tour round the walls. I accomplished the distance in fifty minutes, and as I walked very leisurely, I should imagine the circumference cannot exceed three miles. Anciently the city was encompassed by three ramparts ;<sup>1</sup> the present wall was, I believe, constructed by Solyman the Magnificent, towards the middle of the sixteenth century ; there are several inscriptions in Arabic characters at different stages of the circumference, which probably have some reference to the æra of its foundation, but neither the dragoman, nor any other person competent to decipher them, could be prevailed on to accompany me ; they excused themselves, awkwardly enough, under pretence of exhaustion from excessive heat ; the real motive of their repugnance was a dread of exciting some suspicion on the part of the Turks, if seen to assist a Frank while mak-

<sup>1</sup> The *triple* wall was not continued round the whole extent of the town, but raised only in such parts as were unprotected by the natural acclivities.—*Joseph. Bell. Jud.*, lib. v.



ing a transcript from the battlements. I was therefore under the necessity of going without their aid, and as I walked with no apparent object, was suffered to proceed undisturbed and unquestioned. The structure, such as it is, appears in good condition, but I should think must be totally inadequate to offer even a momentary resistance to a European army. Almost every quarter of the town is commanded by the adjoining hills, and to render it at all defensible, it would be necessary to raise considerable works on the northern side, and to erect a fortress on the Mount of Olives.

The interior of the city is intersected by several lanes and narrow passages; the principal of these are distinguished by the following names:

1. <sup>1</sup> TARREK-BAB-EL-HAMMOND—*Street of the gate of the Column*. It traverses the city irregularly from north to south.

2. SOUK-EL-KEBER—*The great Bazaar*, which runs from west to east; there is also a minor street connected with this, called *the little Bazaar*.

3. TARREK-EL-ALLAM—VIA DOLOROSA—*The*

<sup>1</sup> The prefix *Tarrek* signifies street, in contradistinction to Harat, which answers, in some respects, to the term alley.

*Street of Sorrow.* This is a very irregular street ; it commences at the gate of St. Stephen, and, passing by the palace of Pilate, terminates at Mount Calvary.

1. HARAT-EL-MUSLMIN—*The quarter of the Turks.*

2. HARAT-EL-NASSARA—*The quarter of the Christians.* It leads from the Via dolorosa to the holy sepulchre.

3. HARAT-EL-ARMAN—*The quarter of the Armenians.* This is west of the tower of David; the neatest and most agreeable quarter in the city.

4. HARAT-EL-YOUD—*The quarter of the Jews.* This is rather of an opposite character to the last mentioned.

5. HARAT-BAB-HOTTA—*The quarter of the Temple ;* so named from its propinquity to the mosque of Omar.

6. HARAT-EL-ZAHARA—*Strada Comparita*—the *public quarter ;* where individuals of all nations dwell promiscuously. This is considered to be the haunt of the most profligate and abandoned of the inhabitants, and here conjecture has assigned the residence of the Pharisee in the parable.

7. HARAT-EL-MAUGRARBE—*The quarter of the Tunisians.* Of these the number is at present very small; they are supposed to be descendants of the Moors, who were driven from Spain by Ferdinand and Isabella.

There are six gates, which are regularly closed every evening: they are named as follows:

1. BAB-EL-HHALEEL—*The gate of the chosen, or well-beloved.* It leads to Bethlehem, Hebron, &c. It is by this gate that the pilgrims enter the city on their route from Jaffa.

2. BAB-EL-NABI-DAHOU—*The gate of the prophet David.* It is the southern entrance to the city, and opens on Mount Sion.

3. BAB-EL-MAUGRARBE—*The Stirquiline gate.* It was through this portal that Christ, on his apprehension, was conducted to Pilate; it is one of the least, and the most negligently finished.

4. BAB-EL-SITTI-MARIAM—*The gate of the holy Virgin.* It opens towards the east, and leads to the tomb of the mother of Jesus, and the Mount of Olives: it is also called the gate of St. Stephen, of whose martyrdom the Virgin was a spectatress.

5. BAB-EL-HAMMOND—*The gate of the Column* ; it is also *the gate of Damascus*. This gate, which is by far the most magnificent, looks to the north, and opens to the road which leads to Sichem.

6. BAB-EL-ZAHARA—*Gate of Herod*. This is a small gateway, situated between those of Damascus and St. Stephen.

A few years since it would have been hazardous to appear in the streets in the dress of a European ; the wearers were inevitably exposed to all sorts of contumelies ; execrations both loud and deep pursued them from the aged, while by the young they were spit on and pelted with stones. But a marked revolution has taken place in the sentiments of the Turkish population, since the period of the French invasion of Egypt ; and the address and gallantry of Sir Sidney Smith at Acre, and the popularity he acquired during his residence here, have procured for the English a degree of consideration not extended to the individuals of any other Christian community. I have frequently thrown off my Arabian cloak, and walked through different parts of the city in a light Smyrna hat

and common hunting frock, without experiencing the slightest inconvenience.<sup>1</sup>

<sup>1</sup> When the writer and his companion quitted Tripoli, they were given to understand that their further progress might be attended with some unpleasant circumstances, unless they were provided with the costume of the country. They in consequence procured a complete equipment, and the reader may perhaps be amused with a description of the different articles.

The most important part of the dress resembles *very large trousers*, tied round the waist with a running girdle: the texture is of cloth, linen, or silk, agreeably to the fancy of the wearer; the former description are usually worn on horse-back, and are termed *Salual* or *Sharroweel*; the latter are reserved for occasions of ceremony, and are called *Sintian*. Next to these is the *Kombos*, a sort of tunic with long sleeves, and descending almost to the ankles: it is fastened by a rich belt, or sash, called *Zennar*, in which pistols and other weapons, gaily ornamented, are carried. The *Daraben* is a short riding vest, worn occasionally over the tunic, instead of the cloak called *Benia*, which is commonly of some light fabric, and of a lively colour. But by far the most graceful ornament is the *Bornos*, a long white flowing robe, composed of silk and camels' hair, and bordered with silk fringe. Nothing can exceed the lightness and elegance of its texture; its shape is not unlike the ancient pallium, one extremity being usually thrown over the left shoulder. The *turban* is extremely simple, consisting of a red cap decorated in the crown with a tassel of blue silk, and having a shawl wound round the circumference. The shawl may be of any colour except *green*; \* plain white is generally preferred; but pink and light blue are occasionally

\* The peculiar badge of the descendants of the Prophet.

The administration of Jerusalem, like that of every other considerable town subject to the Sublime Porte, is distributed amongst several worn. It is absolutely necessary that the head should be shaved; the heat is otherwise intolerable.

The shirt is formed of a material indescribably pleasant to the sense of feeling: it is composed of silk and fine threads, and cut away so as to leave the throat, neck, and arms perfectly naked.

While engaged in examining the ruins of Balbec, we were visited by the principal proprietors in the district. One of these, a gay, airy-looking personage, and of considerable rank in the place, appeared extremely desirous of complimenting the writer with his head-dress; but he had many reasons for declining the honour, and was at length obliged to hint that certain national habits would not allow him to accept such courtesy. This sort of flirtation is alluded to, as it induced a nearer inspection of the article tendered in exchange, than could otherwise have been made with safety. It should seem from this specimen, that ornaments for the head are objects of peculiar attention, for, besides other decorations, the young Emir's turban was composed of the most costly silks from Damascus.

The appearance of the *feet* is almost entirely neglected, as they are usually covered with slippers whose shape and adaptation are seldom studied with much attention. Anciently, indeed, considerable care and expense were bestowed on the workmanship of sandals: even the dazzling splendour of Judith, when she went forth in the pride of her beauty to the gate of the city of Bethulia, would have been incomplete without those graceful ornaments—(Judith, chap. x. 4, 6.)—Sandals were also classed by the Athenians with the elegancies of dress; Athenæus mentions those worn by Alcibiades: and

agents. The chief of these is the mozallam, or military governor; next to him in authority is the moula cadi, an office corresponding to that of our police magistrates; then comes the mufti, who is the head of the ecclesiastical and judicial departments;—a tremendous power in any despotic Government, but more particularly so in a State like Turkey, which fetters the will as completely as the person, and which founds its tyranny on the vassalage of the mind. Besides these, there is an agent for the mosque in the court of Solomon's Temple; with the extent of his jurisdiction I am unacquainted; also a soubaski, an employment something like our town-majors. All these, with the exception of the mufti, hold their appointment at the pleasure of the governor of Damascus, to whose pachalic Jerusalem is assigned.

Socrates is represented by Plato\* as enumerating them among some of the most important objects of personal embellishment.

The expense of a handsome suit, and the usual accoutrements, exclusive of pistols, &c., whose value is proportioned to the richness of the material with which the stocks are inlaid, need not exceed fifty pounds sterling. — Perhaps, after all, regimentals are the best travelling dress for a stranger in this country; and where there are no anatomical objections, the uniform of a light dragoon would be by far the most convenient.

\* In Phædone, § 9.

## LETTER X.

Excursion to the DEAD SEA—Village of Bethany—Scene of Lazarus' Restoration to Life—Camp of the Bedouins—Singular Appearance of the Women—The peculiar Features of the District described—Approach to the Lake of Sodom and Gomorrah—Entrance of the Jordan—Volney's Observations on that River, and his general Sarcasms on scriptural statements, noticed—Remarks on his Inaccuracy respecting the Cedars of Lebanon, with a description of the Mountain, and the unequalled Splendour of the Prospect presented from its Summit—The fabulous properties of the Lake Asphaltites pointed out—Allusion to the secondary causes, employed as the instruments of Almighty power in effecting the Destruction of the guilty Cities—Apples of Sodom—Plain of Jericho—Fountain of Elisha—Mount Quarantina—Affray of the Arabian Escort.

TO SIR G. E\*\*\*\*T, BART.

Jerusalem.

DEAR E——,

WE set out on our excursion to the Dead Sea and the river Jordan, the day before yesterday. There seems to be some understanding between the vagrant Arabs who infest that district, and the



governing authorities here ; for notwithstanding every representation to the contrary, we found we must either abandon the idea of inspecting such part of the country, or submit to the imposition of an Arabian escort. The individuals of the existing race have many of those respectable qualities which distinguished their progenitors in the time of Solyman :—

“————— *gli Arabi avari,*  
*“ Ladroni in ogni tempo e mercenari.”*”

LA GERUSALEMME LIBERATA, Canto ix. stan. 6.

After much discussion, therefore, with the chief of the tribe, we agreed to take into our pay twenty of his troop ; besides whom, we were likewise afflicted with the protection of certain Turkish soldiers. These last rode before us through the streets of Jerusalem with the ensigns of their office, and conducted us in military pomp to the Arabian tents, situated between three and four miles from the city. In our way thither we passed the village of Bethany, memorable as the scene of Christ's restoration of Lazareth from the grave ; the ruins of what is conjectured to have been the building where this stupendous miracle was wrought, are still extant ; they consist merely of the outer

walls of a mansion, which appears to have been exceedingly small.

At a short distance from hence we arrived at the habitations of the Bedouins, which are composed of tents formed of coarse dark-coloured cloth; about fifty of these were ranged in a circle, the camels, goats, and other domestic animals straying round them. The men seemed above the middle stature, thin, and of elegant proportions; the features of some were extremely handsome, but marked with a very peculiar expression, and the skin so dark as to amount almost to the hue of an *Æthiop*. Their teeth appeared unusually white, probably from the simplicity of their diet;<sup>1</sup> perhaps, too, they acquired additional brilliancy from a contrast with the complexion. I observed a very fantastical peculiarity in the dress of the females; each wore a linen mask over the nose, but the rest of the countenance was left uncovered.

We were detained here nearly an hour, while the chief of the party selected a chosen band of twenty-one, exclusive of himself and lieutenant, each armed with a musket slung across the shoul-

<sup>1</sup> See *Genesis* xlix. 12.

ders, and carrying a scymetar in the belt ; these, with the Turkish soldiers and our own attendants, made our entire force a very respectable aggregate. After the usual preliminary delay, we recommenced our expedition. The moon was just beginning to rise, and as we wound down the defiles of the mountain, the wild floating drapery and gleaming arms of the Arabs, rendered more conspicuous by their rapid and irregular movements, presented a most picturesque and interesting spectacle.

The scenery, unrelieved by any of those objects which constitute the charm of natural beauty, seemed everywhere harsh and gloomy, and the route abrupt and precipitous ; the abysses appearing beyond their real profundity by the projection of the darkened shadows. In the course of six hours we arrived at a large monastic building, dedicated to the Jewish legislator, whose memory is held in equal estimation by Turks and Christians, and who is imagined by the former to have been interred in this spot. I could not learn on what traditionary statement this conjecture rests ; it is in direct opposition to the records

of Scripture.<sup>1</sup> The prophet of Israel expired on the mountain of Nebo, without having ever entered on the promised land, and was buried in the valley of Moab, over against Beth-peor; "*but no man knoweth of his sepulchre unto this day.*". His decease took place towards the close of the fortieth year after the departure from Egypt, Anno Mundi 2552. This convent was probably erected by some religious person, who had the same name with the brother of Aaron, but who lived many years subsequently to the appearance of Jesus Christ. The building, though capacious, and supplied with many of the requisites for a large establishment, is almost totally deserted, and serves only for the casual residence of a Santon. We entered one of the inner courts, and lay down on the pavement nearly two hours. We then resumed our journey: the night being considerably advanced, the moon was now sunk; but the clearness of the atmosphere and the radiancy of the stars afforded a sufficient light to guide us through the rugged and gloomy pass. In another hour and half we approached the shores of the sulphureous lake; here

<sup>1</sup> Deuteron. xxxiv. 6.

the Turkish guards and the Arabian chief became very earnest in their entreaties that we would suspend our conversation; for a short time we consented to humour their caprice, though convinced that the caution was unnecessary. In this interval, as we proceeded in solemn silence, in the darkness of night and the stillness of solitude, every object around bearing marks of some convulsion of nature, or of Heaven's chastisement, we might seem like a funeral train in their passage through the valley of Death.

"Alfin giungemmo al loco, ove già scese  
 "Fiamma dal cielo in dilatate falde;  
 "E di natura vendicò l'offese  
 "Sovra le genti in mal oprâr si salde.  
 "Fu già terra fecondo, almo paëse,  
 "Or acque son bituminose e calde,  
 "E stéril lago; e, quanto ei torce e gira,  
 "Compresa è l'aria, e grave il puzzo spira."<sup>1</sup>

LA GERUSALEMME LIBERATA, Canto x. stan. 61.

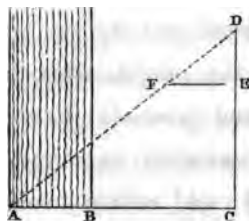
<sup>1</sup> "At length we drew to where, in dreadful ire,  
 "Heaven rain'd on earth of old a storm of fire,  
 "To avenge the wrongs which nature's laws endured,  
 "On that dire race to horrid deeds inured:  
 "Where once were fertile lands and meadows green,  
 "Now a deep lake with sulph'rous waves was seen:  
 "Hence noisome vapours, baleful steams arise,  
 "That breathe contagion to the distant skies."—HOOKE.

At length we arrived at the water's edge, where our escort desired us to dismount, and wait till the dawn. Here we lay down on the sands for about two hours, and indulged an undisturbed slumber, till aroused by the leader of our party, who affected great anxiety on account of some hostile tribe in the neighbourhood: we rose without hesitation, and proceeded to the embouchure of the Jordan, distant about three miles. The stream is here deep and rapid, rolling a considerable volume of waters; the width appears from two to three hundred feet, and the current so violent, that our Greek servant who attempted to cross it, though strong, active, and an expert swimmer, found the undertaking impracticable: had he succeeded, we should have ascertained the exact breadth, as he was furnished with a line to stretch over the surface from the opposite side.<sup>1</sup> The accuracy of the measurement would be a sufficient refutation of

<sup>1</sup> This expedient was adopted, as, from the simplicity of its execution, it was considered the least likely to excite any interruption on the part of the Arabian escort; and the line used on the occasion was imagined to be sufficiently thin, to admit of such degree of horizontal tension as might give the admeasurement with the required exactness. Perhaps the subjoined

Volney's<sup>1</sup> sarcastic remarks on this celebrated river, which, indeed, I strongly suspect he never saw. It enters the northern extremity of the Dead Sea,

diagram may suggest a ready mode of discovering the required distance.



Let A and B be two points on opposite banks of a river.

Set off a given distance—say 100 yards or paces—in a line with AB, from B, and mark the termination at C.

At right angles to BC, from C, set off 90 yards, and make another termination at D.

At a definite distance from D—say  $\frac{1}{3}$  of DC—fix a mark, E.

At right angles with CD at E, set up a mark at F, in a right line between A and D. Then, with the measure used, take the length of FE.

As  $DE = \frac{1}{3}$  of DC, then  $FE = \frac{1}{3}$  of AC; and  $AC - BC =$  the breadth of the river.

<sup>1</sup> This author, however deservedly celebrated for the extent and variety of his acquirements, appears to feel an invincible repugnance to allude, otherwise than in a tone of sarcasm, to any event or circumstance connected with scriptural history. Describing the cedars of Lebanon, he expresses himself thus:—"Ces cèdres si réputés ressemblent à bien *d'autres merveilles*; quatre ou cinq gross arbres, les seuls qui

which takes a south south-eastern direction, visible for ten or fifteen miles, when it disappears in a curve towards the east. The mountains on each side are

"*restent*, et qui n'ont rien de particulier, ne valent pas la peine "que l'on prend à franchir les précipices qui y mènent." This is far from a correct account: the place distinguished for possessing what remains of the original cedars is called *Areze*; the trees are spread over a knoll between three and four acres in extent, and may be visited by any persons at all accustomed to mountain passes, without difficulty or personal inconvenience: at all events, such as are induced to pursue their route to the mountain's top, will find themselves sufficiently repaid for such additional exertion. The surface in some parts is certainly very precipitous, and as we approached towards the summit, an aerial current swept round the ascent, which, though resistless for the moment, was in the highest degree exhilarating in its effects.

Perhaps no spot on the globe can present a spectacle so splendid as that which is unfolded from the apex of Mount Lebanon. A boundless horizon, glowing and radiant, is spread out before the view, and the sight expatiates almost uninterruptedly, from the waters of the Mediterranean to the confines of the Persian Gulf. On such a scene the spectator loses for a while all sense of individual weakness; his faculties feel, as it were, an enlarged vitality; and he dwells with a rapturous enthusiasm on the splendours by which he is encompassed, till their united glories torture the imagination, and the "sense aches with gazing!"

The structure of this mountain is considered to resemble that of every other throughout the extent of Syria. A stratum of lime-stone, white and rather hard, seems to be the chief material, but the layers are dislocated in very irregular direc-



apparently separated by a distance of eight miles, but the expanse of water at this point I should imagine cannot exceed five or six : as it advances

tions. Mineral productions of the most valuable kind might probably be discovered, if the inhabitants had either skill or enterprise for attempting the research. The hills of Judæa anciently abounded with iron,<sup>1</sup> and there is every analogous reason to conclude that this district might be found equally rich in the same species of ore.

We continued descending, during several hours, through varied scenery, presenting at every turn some new feature, distinguished either by its picturesque beauty or awful sublimity. On arriving at one of the lower swells which form the base of the mountain, we broke rather abruptly into a deep and thick forest. As we traversed the bocage, the howlings of wild animals were distinctly heard from the recesses, but I saw nothing larger than a wolf or a jackal. A few hares crossed us, and several coveys of grey partridges sprang up within an easy reach. Two of our attendants were professed chasseurs, but they have no conception of a *flying shot*; they were, however, very adroit at any fixed mark. Declining nearer towards the bottom, we encountered a very formidable band of locusts, who were marching over the surface in a regular body, devouring the produce, and marking their progress by the traces of devastation. These terrible insects appear in the greatest numbers, whenever the winter has been more than usually temperate; for the depositories of their eggs having then suffered no injury from the cold, they burst forth in the spring months in indestructible myriads. The natives have tried several methods to rid themselves of this noisome plague; pit-falls

\* "A land whose stones are iron, and out of whose hills thou mayest dig brass."—Deuteron. viii. 9.

southwardly it evidently increases in breadth. Pliny states the total length to be one hundred miles, and the greatest breadth twenty-five.<sup>1</sup>

Among the fabulous properties attributed to this lake, the specific gravity of the water has been stated to be such as to be capable of supporting the heaviest material substance.<sup>2</sup> I found it very little more buoyant than other seas, but considerably warmer, and so strongly impregnated with sulphur, that I left it with a violent headache and swollen eyes. How far the power of sustaining an incumbent pressure is increased by any considerable

are excavated, and large masses of wet stubble lighted, so as to produce a suffocating smoke : there is also a particular bird, which makes them his prey, and who, for this reason, is held sacred by the inhabitants. Unhappily these expedients produce little more than a very slight mitigation of the evil ; the only effectual relief is afforded by the south-east wind, which drives them with irresistible violence into the Mediterranean, and for a time frees the country from the horrors of famine.

<sup>1</sup> Hist. Nat. lib. v. cap. xvi.

<sup>2</sup> " Questo è lo stagno in cui nulla di greve

" Si getta mai, che giunga insino al basso ;

" Ma in guisa pur d'abete o d'orno leve,

" L'uom vi sornuota e'l duro ferro e'l sasso."

LA GERUSALEMME LIBERATA, Canto x. stan. 62.

distance from the shore, where the strength of the fluid is supposed to vary directly as its depth, I had no means of ascertaining, as the impatience of the Arabian guard would not allow sufficient time for so extensive an effort.

The Vicomte de Châteaubriand, following the general opinion, had described the waters as preserving their serenity even amidst the agitations of a tempest. "Son eau, d'une amertume affreuse, est si pesante, que les vents les plus impétueux peuvent à peine la soulever !" A personal examination induced this eloquent writer to correct the preceding statement.<sup>1</sup> In fact, a light breeze is more than sufficient to ruffle the surface: the protection of the mountains renders any very violent fluctuation unfrequent, and not the density of the fluid.

The banks of the Jordan, which were formerly the haunt of lions, at least if the expressions in Jeremiah<sup>2</sup> are to be understood literally, have

<sup>1</sup> "Les merveilles ont disparu devant un examen plus sévère."—Itinéraire de Paris à Jérusalem, vol. ii. p. 178.

<sup>2</sup> "Behold, he shall come up like a lion from the swelling of Jordan, unto the habitation of the strong."—Chap. i. verse 44.

long ceased to be infested with any such visitors, and we gathered the reeds from its shore without the slightest molestation. The current, as it enters the Dead Sea, is much discoloured, but the general appearance of the lake is that of the most brilliant transparency. As we approached the margin of the water, a strong sulphureous odour was emitted, though a few paces distant it was scarcely perceptible. I have filled a large bottle with the fluid, with a design to make the experiment recommended by Pococke, as soon as we reach the coast. The taste is peculiarly harsh and bitter.<sup>1</sup> Certain

<sup>1</sup> Those who are tempted to indulge their curiosity on similar occasions, may sometimes procure its gratification at the expense of their health. When the writer was at Thermopylæ, he drank about as much from the hot springs, which issue at the base of the cliffs, as would fill a small wine glass: the effect was such as in the course of an hour to produce an extreme lassitude, attended with pains in the back and lower extremities, so acute as to disable him from sitting on horseback. It was even with difficulty that he could bend his limbs to dismount, and lay down by the way-side. Some hours afterwards, one of his associates assisted him through the passes of Mount Ceta, and at night prepared a strong sudorific draught, composed of honey and rum, which so far subdued the violence of his disorder, as to enable him to proceed the next morning, though not entirely without interruption, or personal inconvenience.

travellers have attributed to these waters the same powerful effect on birds, which Virgil ascribes to the cave near the promontory of Misenum :—

“ Quam super haud ullæ poterant impune volantes.

“ Tendere iter pennis : talis sese halitus atris

“ Faucibus effundens supera ad convexa ferebat.”

ÆNEID, vi. 239.

Though unable to negative such report by ocular observation, I feel strongly inclined to question its accuracy : there were several impressions on the sand of birds' feet, some of which appeared as large as the claws of an eagle or vulture ; we did not, however, distinguish any with the formation peculiar to water fowl. If hereafter the Turks allow this sea to be navigated, future travellers may eventually arrive at many very interesting discoveries. It is not, perhaps, impossible that the wrecks of the guilty cities may still be found : we have even heard it asserted with confidence, that broken columns and other architectural ruins are visible at certain seasons, when the water is much retired below its usual level ; but of this statement, our informers, when closely pressed, could not adduce any satisfactory confirmation. Strabo reckons

up thirteen towns, that were overwhelmed by the Lake Asphaltites. The author of the book of Genesis enumerates only five, and of these Sodom and Gomorrah are alone stigmatised as peculiarly the objects of the Almighty's vengeance. "Then " the Lord rained upon Sodom and upon Gomorrah " brimstone and fire from the Lord out of heaven." (Genesis xix. 24.)

I trust you will acquit me of any presumptuous idea of violating the sanctity of a miracle, by ascribing its effects to a merely natural agent ; but in tracing the operations of Providence in the secondary causes, which are used as the *instruments* of Almighty Power, it may be allowed us to remark, that the buildings on the borders of this lake were most probably constructed from the materials supplied by the quarries in its immediate neighbourhood : these being impregnated with sulphureous particles were easily susceptible of ignition, and consequently incapable of resisting the continuous influence of lightning. Some writers have conjectured that the destruction of the cities was effected by a shower of nitre, accompanied by a violent earthquake ; but Tacitus attributes the

conflagration to the stroke of a thunder-bolt. Adopting this conjecture, the brimstone and fire which were rained from heaven may be interpreted to signify *inflamed brimstone*; and the storm being attended with an earthquake, it naturally happened that the water rushed to the parts where the earth had subsided, and so, becoming mixed with the bituminous matter, produced a lake of the peculiar properties by which the sea of Sodom is distinguished.<sup>1</sup> Strabo, Tacitus, Diodorus Siculus, and other heathen writers, have recorded this prodigy; their narratives are curious and amusing, but certainly not to be implicitly relied on. The description given by Josephus should also be received with a considerable degree of caution; for this author has not scrupled to state, that when Vespasian, in a fit of capricious cruelty, ordered certain of his slaves to be thrown into the deep, with their limbs bound to prevent any effort at swimming, they all floated on the surface, as if impelled upwards by a subterranean current!!

<sup>1</sup> A traveller who visited this lake in the 12th century, asserts that he beheld it "*flaming and smoking like the mouth of hell!!*" (Brochard. *Descrip. Ter. Sanct.* p. 1. cap. viii. 35.)

The length of the lake, according to the same historian, is not more than five hundred and eighty furlongs, extending as far as Zoar in Arabia, and its greatest breadth one hundred and fifty. The adjoining territory was formerly distinguished by its fertility and opulence, though at present it exhibits an appearance of the most frightful desolation. He then proceeds to mention the impiety which drew down the vengeance of Heaven, and adds, that there are still some traces of the divine fire perceptible in the skeletons or *shadows* of the five cities. He asserts also in direct terms, that the pillar of salt into which Lot's wife was transformed, existed at the period of his writing, and that he himself had examined it. He does not, indeed, very minutely describe the spot where the transformation was effected; but as the husband fled with his daughters towards the town of Zoar, the calamity must have befallen her in the district adjoining that city. Its remote situation at the southernmost point of the lake, in one of the wildest and most dangerous divisions of Arabia, renders any research in such quarter at present impracticable; but there is surely nothing irrational in the idea, that a



human creature, when struck by lightning and reduced to a state of torpor, might be so completely encrusted and wrapt round with the sulphureous matter, as to be indurated into a substance as hard as stone, and assume the appearance of a pillar or statue.

---

We have all heard of the famous apples,

“ ——— which grew

“ Near that bituminous lake where Sodom flamed.”

PARADISE LOST, Book x. ver. 561.

Josephus represents them as blooming to the sight ; but on the spectator's yielding to the temptation to pluck them, they are said to dissolve instantly into smoke and ashes. A fruit possessing such singular properties would naturally engage the attention of every traveller who visited these regions ; yet amongst the various writers who have noticed its existence, scarcely any two agree in their description ; and some authors appear inclined to treat the whole account as fabulous, or at most to consider it as an allegorical representation of the deceptive pleasures of the world. I own I looked for these apples with unusual avidity, and after

making a proper deduction for the rhetorical flourishes of Tacitus and Josephus, I am willing to fancy I discovered the peculiar fruit mentioned by those writers. They grow in clusters on a shrub five or six feet high, and are about the size of a small apricot:—the colour is a bright yellow, which, contrasting with the delicate verdure of the foliage, seemed like the union of gold with emeralds. Possibly, when ripe they may crumble into dust upon any violent pressure, but those which I gathered did not retain the slightest mark of any indenture from the touch. I found them in a thicket of brush-wood, about half a mile distant from the plain of Jericho.<sup>1</sup>

The mountains which bound the valley of Sid-dim run in a parallel direction from north to south; those on the Arabian side are far less devastated than the range which forms the Judæan barrier; these last rise from a sandy base of a whitish hue,

<sup>1</sup> This account of the apples of Sodom will probably be considered meagre and inconclusive; but the most patient and diligent search would scarcely arrive at a completely satisfactory result. It is not unlikely that the early explorers of these remote regions gave to the objects, which attracted their curiosity, a description more highly coloured than the reality warranted.

but the higher strata appear to be of a dark chalk; the summit is more irregular than the eastern chain, and the surface is everywhere marked by a total absence of vegetation. The impatience of our escort forced us to terminate our observations rather abruptly, and we were hurried onwards about three miles to drink of the fountain of Elisha, leaving the ruins of Jericho, which, indeed, are merely nominal, a little to the right. The purification of this miraculous stream is detailed at considerable length by Josephus; the account of the transaction, as recorded in the book of Kings, is as follows: I extract it from an English translation of the Bible, which Sir Sidney Smith presented to the library of this convent.

“The men of the city” (Jericho) “said unto Elisha, Behold, I pray thee, the situation of the city is pleasant, as my lord seeth: but the water is naught and the ground barren.

“And he said, Bring me a new cruse, and put salt therein: and they brought it to him.

“And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there

“ shall not be from thence any more death, or barren land.

“ So the waters were healed unto this day, according to the saying of Elisha which he spake.” (2 Kings ii. 19.)

In this instance salt was the remedy employed to remove the impurity ; on a former occasion, when the people of Israel murmured against Moses at Marah, we read that he cried unto the Lord, who showed him a tree, “ which, when he had cast into the waters, the waters were made sweet.” (Exodus xv. 25.) Pliny mentions a species of wood, whose natural properties produce a similar effect.

The current which issues from this fountain is clear and sparkling, and of a most agreeable flavour ; if applied to the purposes of irrigation, for which the position of the adjoining ground is extremely well adapted, it might easily be rendered a very profitable instrument of husbandry ; but the proprietors of lands in these regions have an insurmountable horror of every species of innovation ; any practice in agriculture, however simple and obvious, which was unknown to their progenitors, is regarded with scorn or jealousy, and they

willingly consign to chance or destiny the task of renewing an exhausted soil.

Immediately above the source commences the ascent of the mountain called Quarantina, which, on I know not what foundation, has been imagined to be the scene of our Saviour's interview with Satan, when he tempted Him with a display "*of all the kingdoms of the earth.*" The view from this elevation is much too confined to justify such a conjecture. The summit of Lebanon would have been far more suitable to the scheme of the tempter, even if he had limited his expressions to the sense in which the term "world" is used by the author of the Epistle to the Romans (chap. iv. ver. 13). From that eminence he might have directed the attention of his auditor to the east, where lay the once powerful kingdom of Persia, and the kingdom of Arabia, rich in gold, in frankincense and myrrh : —towards the south, he might have beheld the confines of Egypt—

" *Nurse of sciences,  
Mother of gods, and land of miracles.*"

Turning to the west, he might have pointed out Tyre, and the subject isles, abounding in all the

strength and riches of commercial greatness; and thence extending his imagination to Rome, have taught Him to contemplate the queen and empress of the universe!—while on the north his view would have comprised the former kingdom of Antiochus, whose profanation of the temple and severity to the Jewish tribes, might justly be supposed to awaken every sentiment of indignant patriotism in the breast of their virtuous descendant.<sup>1</sup>

The height of the Quarantina is very insufficient for so comprehensive a range of vision; its greatest elevation commands a view of the land of the Amorites, of Gilead, and of Bashan; beyond those plains are the hills of Abarim, the northern limits of the territory of Moab. It was from this range of mountains, on whose summit are the promontories of Pisgah and Nebo, that Moses surveyed the promised land, before he was “gathered to his people.” (Numb. xxvii. 12, 13.)

<sup>1</sup> Milton supposes the interview to have taken place on that part of Mount Taurus, which separates Armenia from Mesopotamia. (See *Paradise Regained*, Book iii. ver. 251.) The poet, from respect to the silence of the Scriptures on this point, has forborne to name any particular elevation, but his description has been remarked to agree precisely with the account given by Strabo of that mountain.

After a slight repast in a natural harbour, which grew at a short distance below the spring head, we prepared to return to Jerusalem. It was now past three o'clock, and the heat began to be considerably abated. Our progress had hitherto been so tranquil, that the Arabian guards, having no foreign tribe to contend with, as if unwilling that so much warlike preparation should have been assumed for no purpose, commenced a civil affray among themselves. We were accompanied in our excursion by a French Canon, attached to the embassy at Constantinople, and who availed himself of the privileges of that situation, to explore certain districts of the Holy Land. His zealous and intrepid character qualified him in many respects for such an undertaking, and his obliging and conciliatory manners secured him a hospitable reception in whatever quarter he presented himself. A young Arab, apprised of his accommodating disposition, had fastened to his horse-furniture a large goat-skin, filled with water from the fountain of Elisha, designing it, probably, for an offering to his mistress, or the elders of his own family. It is, I fear, common to all societies, savage as well

as civilised, to be afflicted with certain individuals, who are never so much at unity with themselves, as when they have set the rest at variance. As we were climbing a very steep ascent, one of these well-disposed characters suddenly sprang towards the Canon, and tearing the treasure from his steed, fled off with the prize amongst the intricacies of the cliffs. This was immediately resented by the proprietor, and a scuffle ensued which threatened to involve the whole corps. In an instant, sabres were unsheathed, muskets pointed, and all the authority of the chief was scarcely sufficient to repress the disorder. It terminated, however, without any injury, except to one person, who received a deep gash in the sword-arm, from whence the blood streamed most profusely. I instantly ran to his assistance and bound up the wound with my handkerchief, recommending the bandage to be kept on till the morning, as I considered the blood to be the most efficient plaister :—for this slight effort at surgery, I received a collection of wild flowers gathered from the brow of the mountain, and wove into a rude garland.

We reached the city between nine and ten



o'clock; the gates had long been closed, and we were obliged to make a circuit of three-fourths of the walls, so as to enter by the gate of Damascus, which our Turks summoned by discharging their pistols.





Wells & Co. engravers

TOMBS IN THE VALLEY OF JEHOSEPHAT.  
Taken in August, 1817.

## LETTER XI.

Tombs in the Valley of Jehoshaphat—Fount of Siloa—Scene of Isaiah's Sufferings—Sepulchres of the Judges—of the Kings.

---

TO SIR G. E\*\*\*\*T, BART.

Jerusalem.

DEAR E——,

THIS afternoon we examined the vestiges of antiquity immediately without the city. Passing the valley of Gehinnon, I observed several excavations which were probably the receptacles of the dead, though they want the distinctive marks of sepulchres. Further up the acclivity, there are some whose designation is less equivocal; but our dragoman was more than usually embarrassed by inquiries, of a nature seldom contemplated by his employers in the convent; and we were hurried on to those places with whose legendary histories he

was far better informed. The whole of *this ascent* is in great measure *new ground* for the research of the antiquarian ; and if the continuance of peace, by the facilities it may afford of exploring these remote regions, should induce future travellers to make Jerusalem an object of patient investigation, it is here, probably, that they will find the amplest scope for the exercise of their various erudition. Proceeding northerly, but keeping on the eastern side of the brook Kedron, we arrived at three structures, which are generally described as the tombs of Jehoshaphat, of Absalom, and of Zechariah. The first-mentioned of these is believed to have contained the ashes of the monarch, from whom the valley has received its title. It is a kind of grotto, very little raised above the surface ; the entrance is very low, and the proportions are extremely ungraceful, but the portal is adorned with an elegant frieze ; the other two are hewn out of the rock, and appear as if detached from the mountain, of which they still constitute an integral part. Their height is from eighteen to twenty feet, and the breadth about eight ; the lateral walls are square masses, relieved by pilasters

crowned with Ionic<sup>1</sup> capitals. The roof of that which is usually assigned to Absalom is of a very singular form, resembling a broad phial with a narrow neck, the lower part of which is decorated with a light and graceful wreath. The other pile is also square, and relieved by the same number of pillars, which, if not purely Ionic, have a greater resemblance to that than any other architectural order; the roof is pyramidal. There is no visible mark in either to authorise the conclusion that they were actually constructed as repositories for the remains of the deceased, whose names they bear; they appear like single blocks of stone; that which stands most to the north has indeed been perforated and found to be hollow, but the other is considered to be perfectly solid. Between these monuments there is a large excavation containing two or three small caverns, where the Apostles are supposed on some occasion to have sought a temporary

<sup>1</sup> The Vicomte de Châteaubriand describes these columns as being of the *Doric order*: his descriptions in every other instance were found to have been so minutely correct, that it was not till after repeated examination, confirmed by the observations of his friend, that the writer could prevail on himself to note them as Ionic.

shelter. Immediately above the cave, and resting on a projection of the rock, there are the remains of two columns of the Doric order ;—tradition will have it that St. James retired to this grotto after the Passion of our Saviour, and that the Messiah appeared to him in this place subsequently to his resurrection.

The scene of Isaiah's death and sufferings is on the western side of the valley, almost in front of these monuments : a venerable tree designates the spot where the prophet was tortured by the command of Manasses. About one hundred yards to the north is the source of the fountain Siloa, whose waters were applied by Christ as the means of restoring sight to the blind ; the stream is clear, but of a harsh and unpleasant flavour. From hence we proceeded in a northern direction between one and two miles, when we arrived at a gentle descent, on whose acclivities there are several caverns, sculptured with inconceivable skill and labour from the rocky stratum. These excavations are generally supposed, though I could not learn on what authority, to have been prepared as sepulchres for the judges of Israel : the peculiarity of their

structure probably suggested the idea that they were some national undertaking; their number, costliness, and magnificence, appearing to exclude the supposition that so extensive a cemetery should have been designed for any private family, however distinguished by rank or opulence. The principal vault has the portal decorated by a triangular cornice of a rich but chaste design: the entrance conducts to a square chamber, from whence other cells diverge, in which receptacles for the dead are ranged above each other in successive gradations: the other caverns are all finished on the same plan, differing only in their respective dimensions. The era of their foundation has never been ascertained, and consequently the traditionary account of the uses to which they were applied is not supported by any credible attestation.

The sepulchre of THE KINGS is about half a mile distant, in a direction nearer to the city. Our dragoman assigned no other reason for the royal appellation by which this cemetery is distinguished, than its pre-eminence in size over any of the tombs of the judges, and the superior art and labour displayed in the sculptural ornaments. The first



entrance to this chamber is lofty and spacious ; the different compartments are not, like the tombs of the judges, dispersed in detached grottos, but concentrated in a single excavation at the south extremity of a square, some feet below the natural surface. Over the portal are the remains of a very elegant and highly-finished cornice, in which the execution is so perfect that one laments the poverty of the material ; a considerable portion is effaced, but what is still extant appears in a state of good preservation ; and it may be noticed as a singularity, that the artist seems to have studiously avoided any allusion to those natural objects which are usually considered emblematic of mortality. A light chain of leaves, enriched with fruitage, runs in a line parallel to the frieze, and descends perpendicularly on each side of the entrance. Having passed the portal, a small aperture at the extremity opens into a moderately-sized chamber, from which a similar egress leads to three others of nearly the same dimensions ; the access to these apartments was originally closed by doors, carved from the rock, and suspended on hinges of the same material ; they were hewn into the resemblance of pan-

nels, and though much less than common doors with regard to length and breadth, surpassed them considerably in thickness. None of these are now hanging, but I observed two or three on the floor amidst the mutilated relics.

Niches to receive the body are disposed rather differently from those in the sepulchres of the judges; they are less numerous, but of equal simplicity in their formation, exhibiting no traces of ornamental sculpture, except in the covering of one recess, which is in the figure of a half column, the convex part being richly garnished by grotesque representations of flowers.

At the present day it is, perhaps, impossible to discover who were the individuals that peopled these sepulchres—nor is the question very important; there is a probability that they may have been designed for the immediate family of Herod the Tetrarch, whose circumstances, previously to his banishment by Caligula, were sufficiently affluent to enable him to found two cities. The grounds for this conjecture rest chiefly on a passage in Josephus: the Jewish historian, describing the wall with which Titus surrounded the city to compel its

surrender, speaks of it as encompassing *Herod's monument*. His expressions are these:—"Titus began the wall from the camp of the Assyrians, where his own forces were entrenched, and extended it towards the lower part of Cenapolis;—thence it passed through the valley of Kedron to the Mount of Olives, where it took a southern direction, and inclosed the mountain as far as the rock Peristereon and the adjacent hill, which overlooks the valley opposite to Siloam. At that point it turned towards the west, and descended to the locality of the fountain, where it again ascended by the monument of Ananus the high-priest. After encompassing the hill where Pompey formerly pitched his camp, it returned to the NORTH SIDE OF THE CITY, and was carried on to a certain point called the *house of the Erebinthi*; thence it proceeded to surround Herod's monument, and terminated in the east at the quarter where it began."<sup>1</sup>

We read in the Chronicles of the Kings of Israel, that "Hezekiah slept with his fathers, and they buried him in the CHIEFEST of the *sepulchres of the sons of David*: and all Judah and

<sup>1</sup> Bell. Jud. lib. v. cap. xii.

“ the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.” (2 Chron. xxxii. 33.) But this account is far too general to be by any means conclusive with respect to the vaults at the north of the city. The Vicomte de Châteaubriand is of opinion that the architecture of these monuments refutes the idea of their having been completed in the earlier periods of the Jewish history: Were it necessary, adds this distinguished traveller, to fix the epoch in which these mausoleums were constructed, I should assign their date to the age in which an alliance was formed between the Jews and Macedonians, under the first of the Maccabees. The Doric was then the prevailing order in Greece, the Corinthian not having been universally introduced till nearly half a century later, when the Romans began to extend their influence both in the Peloponnesus and in Asia. But in naturalising, at Jerusalem, the architecture of Corinth and Athens, the inhabitants blended the peculiarities of their own style with the graceful proportions of that which they adopted. The monuments in the valley of Jehoshaphat, and more particularly the royal sepulchres

at the north of the city, present a striking instance of the union of the Egyptian and Grecian orders ;  
“ there resulted from this connection that indecisive,  
“ anomalous character, WHICH FORMS THE LINK BE-  
“ TWEEN THE PYRAMIDS AND THE PARTHENON.”<sup>1</sup>

<sup>1</sup> “ Il résulta de cette alliance une sorte de monumens in-  
“ décis qui forment, pour ainsi dire, le passage entre les Pyra-  
“ mides et le Parthénon.”—ITINERAIRE, vol. ii. p. 310.

## LETTER XII.

The Writer's Sentiments respecting the policy of making Presents to the different Officers of the Turkish Government, and a description of such articles as are most appreciated—San-ton—Jewish Synagogue.

---

TO SIR G. E\*\*\*\*T, BART.

Jerusalem.

DEAR E——,

WE this morning made a fruitless effort to gain admission to the citadel: our ill success is to be ascribed to a neglect of certain formalities, which are frequently more an object of jealousy even than the observance of ceremonial distinctions; —in fact, we omitted to *propitiate* the governor; an omission which in this country carries with it universally its own punishment. The Aga complained of our carelessness in terms of such strong resentment to the dragoman, that we felt very

little disposed to repair our negligence : it is, however, always advisable for a traveller to conform to established usages, whenever the observance does not compromise a sense of honour or affect his personal character. The custom of sending presents to persons in authority is as old as the time of Saul,<sup>1</sup> and any departure from so venerable a practice is viewed as an affront to the official dignity of the individual in power.<sup>2</sup>

<sup>1</sup> 1 Sam. ix. 7.

<sup>2</sup> It is, of course, totally impossible to prescribe either the quality or pecuniary value of the offering which it may be proper to present ; these must necessarily be left to the taste and circumstances of the traveller, who will naturally take into consideration the rank and office of the individual to whom he addresses himself. The observations of Alcumena and Mercury on the cup presented to the former by Jupiter in the disguise of Amphitryon,\* are a short but very expressive commentary, which it may be proper on these occasions always to bear in mind. A want of attention to this point was productive of much embarrassment to all parties, when, a short time since, a very distinguished visitor from England had an interview with the Pasha of Jaffa.

Generally speaking, the most acceptable presents consist in such articles as are not supplied by native ingenuity : it would be very idle, for instance, to carry *owls to Athens* ! For a similar reason, all silks or embroidered scarfs, the produce of

\* "ALCUMENA. Ecce *condignum donum* ! quali 'st *qui* donum dedit ;

"MERCURIUS. Immo *sic condignum donum*, quali 'st *quod* dono datum

"est."—AMPHIT. Act i. sc. 2.

While we were discussing the point at the entrance of the fortress, our attention was suddenly called to a very singular spectacle: a young man, of an elegant figure, and possessing a con-European manufactories, are here held in little estimation;—but any superior specimens of cutlery would be very favourably received. The universal excellence of the Damascus blades has rendered other sabres comparatively of little value; a finely-tempered cavalry sword would, however, be justly appreciated. A double-barrelled pistol is an instrument almost unknown in Judæa; the locks are always ill-finished, the chief attention of the artist being employed in ornamenting the stock: here, therefore, is another article which would not fail to conciliate the party to whom it was presented. A telescope is an instrument much prized in this country, and a stranger would do well to be provided with eye-glasses, spectacles, &c., adapted to different ages. Thermometers and weather-glasses, with the gradations marked in Arabic characters, would also be very favourably received.

A modern traveller, whose sentiments have deservedly great authority with the public, has given it as his opinion that the distribution of presents rather defeats than advances the intentions of a stranger, as a reputation for munificence serves only to invite the rapacity of its objects. But this gentleman prosecuted his travels under very peculiar advantages, both from an intimate acquaintance with many of the oriental languages, and from having submitted to the INITIATORY RITE of *Mohammedism*. A Christian has many personal prejudices to encounter; and the only weapons he can successfully employ in his defence, must be procured from that resistless armoury, which, on a well-known occasion, the Oracle recommended to Philip.



siderable degree of muscular agility, placed himself on the drawbridge in a state perfectly naked, and threw himself into a variety of fantastic attitudes ; bounding with a sort of wild energy, which the spectators mistook for the effect of inspiration. This person, who is one of those characters which the Turks esteem sacred, and who are termed Santons, roams through the streets of Jerusalem in the condition above described, without exciting from either sex any expression of disgust or astonishment ; on the contrary, he is frequently regarded with peculiar marks of attention, as partaking, in an extraordinary degree, the attributes of sanctity. Such is at present the intensity of darkness in a city whence formerly issued those rays of light and glory, which have illumined a benighted world.

From the citadel we proceeded to the Jewish synagogue ; nothing can more forcibly represent the extreme humiliation of these wretched people, whose fortunes seem darkened over with one thick and oppressive cloud of unbroken misery. The "gorgeous palace and the solemn temple" are substituted by a decayed hovel and gloomy court ; the approach to these is formed by a narrow descent of

eight or ten steps, at the bottom of which, in a small area partly covered by the projection of a tattered shed, we found the descendants of the patriarchs in the exercise of their religious duties. The service was rehearsed in Spanish, and heard with the most respectful attention. The congregation consisted almost entirely of persons very advanced in life, and there was an air of mournful anxiety thrown over the melancholy group, which rendered their appearance in the highest degree impressive and affecting. They seemed like a venerable band of patriots keeping guard over the embers of their faith and national glory, as Hagar is recorded to have watched the waning life of her infant "amid the fountainless desert."

In the afternoon we took a second survey of the sacred places included in the Church of the Holy Sepulchre.

The stone on which the body of Christ was laid to be anointed is immediately in front of the entrance; eight lamps are suspended over it, and at each extremity there are three large wax tapers, several feet in height. The distance from the sepulchre to the place where the cross was erected

does not exceed forty of my paces ; the person who accompanied me made the distance forty-three yards ; his measurement is probably the most accurate. From the tomb to the place of Christ's appearance to the Magdalen, the distance is sixteen yards and a half.

The exterior of the sepulchre is covered with white satin, variegated with broad leaves embroidered in red silk, and striped with gold ; the vestibule is lined with crimson silk, worked with flowers and surmounted by a dome, beneath which three rows of silver lamps are kept constantly burning. A tripod supports the stone on which the angel is believed to have reclined ; its surface is only one span and a half long, and one broad. The sepulchre is lined with marble, and covered with light blue silk, powdered with white flowers. Just over the part where the body was deposited is a small painting, apparently well executed : it is the production of a Spanish artist, and represents our Saviour's emersion from the grave. The entrance to this hallowed grot is by a low door six spans and a half in height, and three in width.

### LETTER XIII.

Inquiry concerning the Identity of the HOLY SEPULCHRE.

---

TO SIR G. E\*\*\*\*\*T, BART.

Jerusalem.

DEAR E——,

THE difficulties and hazards inseparable from an excursion to the Holy Land have almost exclusively confined its visitors to the different sects of religious pilgrims. From these it would be useless to expect any information derived from inquiry or personal research; they naturally approach the sacred places with an imagination overawed and controlled, and acquiesce in the legendary narratives with the humble confidence which represses curiosity.

The sepulchre which was recognised, during several ages, as the undoubted receptacle of the corse of the Messiah, has lately had the propriety of

its claims to that distinction questioned by a writer of great acuteness and erudition. As I am not in possession of the work in which this subject is formally discussed, I may hope to escape the charge of arrogance if I appear to hesitate in subscribing to the sentiments of the author. It has been inferred from the Gospel narrative that the crucifixion must have taken place in some *public cemetery*; such being the legitimate interpretation both of the word GOLGOTHA, and the equivalent term CALVARY. The favourite disciple of Christ, whose authority is that of an eye-witness, has expressly stated that his master, "*went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha.*" (John xix. 17.) And he adds, towards the close of the same chapter, "*in the place where he was crucified there was a garden, and in that garden a new sepulchre, wherein was never man yet laid. THERE laid they Jesus therefore, because of the Jews' preparation-day; for the SEPULCHRE was NIGH AT HAND.*" (John xix. 41, 42.)

The relative situations of the grotto said to have been the tomb of our Saviour, and the alleged

scene of his crucifixion, are not, I think, so circumstanced as to militate with this account ; but there are sufficient reasons for arguing against the probability that what is now called Mount Calvary was ever set apart as a place of public interment. Cicero has quoted a clause from the twelve tables, which enacts that all sepulchres should be excluded from the city : "*Hominem mortuum in urbe ne SEPELITO neve urito.*"<sup>1</sup> If we are to conclude from hence that the practice of inhumating bodies *without the city walls* was universal wherever the Roman authority extended, there will be great difficulty in arranging the form and dimensions of Jerusalem so as to avoid comprising Mount Calvary within its ancient limits : the eminence which bears that name is not far from the *centre* of the present town ; its exclusion from the walls would therefore occasion such a reduction in the city's extent, as must have rendered it very insufficient for the vast multitudes which composed the population. As to any enlargement that might have taken place on the side of Mount Sion, the irregularity which such a capricious distribution of the buildings must have pro-

<sup>1</sup> Cic. de Legibus, ii. 23.

duced, would scarcely be counterbalanced by the advantages of a more elevated position. To make this something more intelligible, I annex a rough sketch of the outlines of the city as it appears from the Mount of Olives: the line marked A, A, A, will represent the course which the walls would have taken, on the supposition that the ground occupied by the church of the holy sepulchre was not originally received within them: Mount Sion is at the point B, and Calvary, with the church, at the letter C.

I should not omit to mention a tradition, very generally received here, that the *head of ADAM* was discovered in a cleft of the rock near the base of Mount Calvary; such a tradition, whether true or false, might very naturally give title to the spot where the discovery was supposed to be made, and thus Golgotha is not necessarily synonymous with a common repository for bones and skulls: this must, however, depend on the *date* of the tradition. Had the scene of our Saviour's crucifixion been the *usual* place of criminal executions, it would probably have been described as such by the Apostles: the particular designation of Golgotha seems to imply a departure, in his case, from the



# **JERUSALEM,**

Drawn in 1817.

- A. Course of the ancient Wall.
- B. Mount Zion
- C. Mount Calvary and the Church of the Holy Sepulchre
- D. Area of Solomon's Temple with the Mosque of Omar
- E. The Golden Gate
- F. The Gate of Joppa
- G. The Gate of Damascus
- H. The Pool of Bethesda





ordinary practice. The Gospel is decisive as to the fact of the sepulchre being in the *place of crucifixion*, otherwise there would be less difficulty in supposing that an open space within the ramparts, like the square on Tower-hill, might have been purposely selected by the ruler of the Jews, on this occasion, as calculated from its commanding situation to give greater publicity to an event, which was evidently designed to be a terrible example to such of his own nation as might feel inclined to adopt the principles of the sufferer. It is not, however, to be doubted that a faithful record of every transaction, connected with the death of their Divine Master, would be anxiously preserved by his disciples; and the scene of his death and sufferings must have been the objects of their peculiar attention;—these, indeed, were so well known in the time of the Emperor Adrian, who reigned only one hundred and twenty years subsequently to our Saviour's birth, but who was not a convert to the new religion, that he ordered an image to be dedicated to Jupiter over the place of the resurrection, and a statue of Venus to be erected on the highest point of Mount Calvary: the idols were afterwards

removed by the piety of the mother of Constantine, to whose zeal and munificence the temples by which they are replaced owe their foundation.<sup>1</sup>

<sup>1</sup> The Holy Sepulchre was "hewn out of a rock"—but the present condition of what now bears the name of the Messiah's tomb, renders it quite impossible to ascertain whether it is composed of the *same species of stone* as the rocks which adjoin the city; the opinion, therefore, which a writer in one of the periodical journals has adopted, in reference to this part of the subject, seems scarcely entitled to any particular attention.—His subsequent observations may be perused with much interest:—

"The Author of the Epistle to the Hebrews expressly affirms, that as the bodies of the beasts sacrificed under the law, were burned without the camp, so Jesus suffered *without the gate*; and he intimates that a degree of ignominy was attached to his being cast out of the holy city. The manner in which the Evangelists also describe his being 'led away,' and 'going forth,' would authorise a similar conclusion as to 'the place' being without the walls of Jerusalem, even if St. John had not added, that 'the place where Jesus was crucified was *nigh* to the city,' which is decisive as to its not being within it. That it was on a *mount*, is nowhere affirmed in the sacred records; it is equally probable, that it was upon an open space, adapted to the assembling of a great concourse of people, and abandoned to the purposes of judicial executions and of public burial. In like manner, when St. Stephen was stoned, the Jews were first careful to cast him out of the city. It is by no means improbable, that the proto-martyr sealed his testimony in the very 'place' in which his Lord had recently suffered. In this wild waste, however, there was a garden, enclosed as it should seem by the proprietor, as a private

“cemetery ; and in this garden was a sepulchre, formed, as  
“Dr. Clarke with great plausibility conjectures, by excavating  
“the lateral surface of a lofty rock. Of such sepulchres or  
“*soroi*, he witnessed numerous specimens. And to the door of  
“this sepulchre was rolled a great stone ; which answers to  
“this idea of its structure. The watch set by the Jews, in  
“order to prevent the body from being stolen, was evidently at  
“a sufficient distance from Jerusalem to allow of an interview  
“taking place between our Lord and his disciples, before some  
“of the watch came back into the city, to inform the chief  
“priests of what had occurred (Matth. xxviii. 11). What now  
“bears the name of Mount Calvary, appears in no one respect  
“to answer to these indications of the locality. Is it not very  
“possible, that the original structure was designed rather to  
“commemorate the transaction than to mark the identity of  
“the spot ?—that it was simply dedicated in the first instance  
“to the Holy Sepulchre ?—that the name of the place where  
“our Lord suffered, was subsequently transferred to the mount  
“which the Empress Helena chose to pitch upon for the purpose  
“of the edifice ?—and that the block of white marble now shown  
“as the actual tomb of our Saviour, and what Dr. Clarke  
“terms the ‘huge pepper-box,’ represented in the frontispiece  
“to the present volume, had an origin similar to that of the  
“other undoubted relics, which constitute the holy wealth of  
“monasteries and churches ? Cases analogous to the one we  
“are supposing, are by no means of rare occurrence in the  
“annals of the Romish Church. Many an abbey or cathedral  
“has owed its erection to a relic, or some other ingenious  
“invention for rendering a chosen locality productive to its  
“possessors by its reputed sanctity. The present volume sup-  
“plies numerous instances of like absurdities : *e. g.* About two  
“miles from Jerusalem is a cavern near the way-side, used as  
“a reservoir for water. ‘From thence,’ said the conductor of  
“our travellers, ‘arose the luminous spark, which guided the

“ ‘eastern sages to the place of the nativity!!’ We need not  
“ remark on the obvious expediency of bringing all the ‘holy  
“ ‘places’ as much as possible within the city, notwithstanding  
“ any trifling deviations from historical or geographical accu-  
“ racy. Had the church of the Holy Sepulchre been erected  
“ out of Jerusalem, it would not have survived the fury of  
“ Mahommedan invaders. Nor would it have been so pru-  
“ dentially placed, as regards the convenience of the holy  
“ brotherhood, its guardians ; nor would it have been so com-  
“ pletely under the watchful superintendence of the Turkish  
“ Government, who, turning to good account the curiosity or zeal  
“ of the pilgrim, compel ‘every person not subject to the Porte,  
“ ‘who visits the shrine of Jesus Christ, to pay a tax of twenty-  
“ ‘five sequins.’ These considerations may serve to strengthen  
“ the conjecture, that historical verity would not be the only  
“ thing to determine the original discoverers and consecrators  
“ of the places marked out by tradition for the veneration of  
“ the faithful.’—*ECLECTIC REVIEW, February, 1820. Art. V.*  
“ Letters from Palestine.”

## LETTER XIV.

Celebration of a Marriage—Dress of the Women in Arabia, Palestine, and Turkey—Reflections on the Degradation of the Female Character.

---

TO SIR G. E\*\*\*\*T, BART.

Jerusalem.

MY DEAR CHEVALIER,

A MARRIAGE was celebrated in the convent this morning at a very early hour. The ceremony began with the first blush of the dawn, and its conclusion was announced by a burst of joyous exultation from the friends of the bridegroom, who rushed through the galleries and public areas of the monastery, shouting and singing, in a tone rather less musical than the chimes of a cathedral, but infinitely surpassing them in violence.

The ecclesiastical proceedings observed on this occasion were precisely those of the Roman Catholic

Church as exhibited in Europe. You shall not, therefore, be wearied by any detail on such subject; I will only add a few observations on the bride's dress.

The female costume of Palestine is not particularly graceful. The outward robe consists of a loose gown, the skirts of which appear as if hanging from the shoulder-blades; the arms, wrists, and ankles are bound with broad metal rings, and the waist is encircled by a belt, profusely studded with some shining substance, intended, probably, to resemble precious stones: but the bosom, "that part of a beautiful woman where she is perhaps most beautiful," is so entirely neglected as to be suffered to fall nearly to the stomach. The crown of the head is covered with a compact sort of net-work, interwrought with plates of gold and silver, so arranged as to conceal a part only of the hair, which flows in profuse ringlets over the neck and shoulders; yet even this natural ornament is much injured by a custom, very prevalent, of interweaving the extremities with silk ribbons, that descend in twisted folds to the feet. The supplemental tresses would inevitably trail on the ground,

were it not for the high clogs, or rather stilts, on which women of condition are always raised, when they appear in public: many of these are of an extravagant altitude, and if the decorations of the head were of correspondent dimensions, a lady's face would seem as if fixed in the centre of her figure. The impression made on a stranger by such an equipage is certainly very ludicrous; but a European habit would probably appear equally preposterous to them; for the fashions and customs, which climate, constitution, or government may have given to one State, are seldom estimated with impartiality by another founded on different principles. There is, indeed, a whimsical fantasy here, almost universal in its application, which seems utterly irreconcilable with all ideas of female delicacy. Not only are the cheeks plastered with vermilion, the teeth discoloured, and the eyebrows dyed, but the lips and chin are tinged with a dark indelible composition, as if the fair proprietors were ambitious of the ornament of a beard!!<sup>1</sup>

<sup>1</sup> The practice of staining the features with a view of inspiring the opposite emotions of love and terror, seems to have been as ancient as any of those fanciful peculiarities,



Yet these deformities, harsh and outré as they appear, are more than counterbalanced by which the records of history or poetry have preserved. Particular industry appears to have been exerted in giving a black tinge to the lids of the eye, with a design, probably, to render that organ more languishing, and to heighten the brilliancy of the complexion. It was to some such art that Jezebel had recourse, on the entrance of Jehu into Jezreel after the slaughter of her son Jehoram; for the original expression which our translation has rendered paint, is interpreted by Hebraists to signify literally a mineral substance, a kind of ochre resembling black-lead of very fine loose parts. The custom is more expressly alluded to by Ezekiel (chap. xxiii. ver. 40), where the Holy City is described under the image of an adulterous female:—"Ye have sent for men to "come from far, for whom thou didst wash thyself, paintedst *thy eyes*, and deckedst thyself with ornaments." This species of foppery was not exclusively confined to women—at least Juvenal has mentioned it amongst the effeminate practices of certain of the Roman officers:—

"Ille supercilium madidâ fulgine tactum

"Obliquâ producit acu, pingitque trementes

"Attollens oculos."

Sat. ii. ver. 93.

Allusions of a similar kind may be found, indeed, in a variety of authors, and amongst others, in the writings of some of the Fathers of the Church. It may be sufficient merely to notice the expressions of Pliny:—"tanta est decoris "affectatio ut tingantur oculi quoque." (Nat. Hist. lib. xi. cap. 37.)

The caprice of fancy may, perhaps, be brought without much difficulty to tolerate such a custom; but with a *Venus BARBATA* the most repulsive ideas only can be associated. (See Macrob. Suidas.)

the absence of those restrictive laws, which confine the modes of dress to one unchangeable ordinance. Individuals of the Christian community are indulged in habits of personal freedom, which are inexorably denied to such as regulate their conduct by the precepts of the Koran. It is a principle with the Turks to depress the fairest part of the creation far below that just standard which seems to have been assigned it by Providence, and universally acknowledged in all civilised institutions: but with the Othmâns, woman has *no rank whatever in society*. The sanctions of religion are appealed to, to justify the degradation in which females are held; and, in spite of the glosses with which the sentiment is attempted to be varnished over, a young Turk still believes, as devoutly as we deny, that

“Heaven’s dread minister, whose awful volume  
“Records each act, each thought of sacred man,  
“Surveys their sex with inattentive glance,  
“And leaves the lovely trifle unregarded.”—IRENE.

The education of women is suitable to their supposed incompetency, and few are taught any accomplishment, except embroidery or needle-work,

in which they are said, indeed, to arrive at very great excellence. In the decoration of their persons they frequently exhibit the utmost skill and taste, and it would be difficult to imagine any style of dress more admirably contrived to heighten all the graces of natural beauty. I speak on this subject with some degree of confidence; for an honest Effendi invited me on some occasion, during a residence in one of the principle towns of the Ottoman empire, to pass the evening at his palace, for the avowed purpose of displaying the treasures of a female wardrobe. You will imagine the exhibition to have been extremely curious; many of the objects defy description; and you may, perhaps, be surprised to hear, that the expressive emblem of superiority, which in England is worn only *metaphorically* by the beau sex, constitutes in Turkey a very indispensable item in the catalogue of a lady's paraphernalia:—they are usually of the finest silk, varying in colour according to the fancy of the wearer, but being generally of pink or white. The waistcoat is peculiarly splendid, made of the richest damask, bordered

with gold and fastened with gems. A silk robe, opening in front, so as partially to discover the trowsers, is confined by a cestus, composed of satin, and refulgent with jewels. The head-dress is superiorly magnificent, the hair being tastefully braided, and either bound with wreaths of diamonds, or studded with different coloured gems, disposed in a manner to resemble groups of flowers.

But however lovely a Turkish female may thus appear in the full blaze of *unveiled* beauty, all her radiancy must be confined to the precincts of her own mansion. If ever she stir abroad, she is concealed in a disguise the most complete and impenetrable. The face is almost entirely covered with a linen mask, leaving only a small aperture for the eyes: the person is wrapped in a large cloak resembling a domino, and the legs are encased in coarse yellow boots. You may judge what extravagant notions a young Lothario just let loose from restraint must entertain of the mystic power of beauty, from the sight of which he is thus most absurdly debarred, and for whose existence he has no other

assurance than the vague and fanciful description of poetry. A female, as seen in the streets of Constantinople, seems an object purposely contrived to excite aversion ; a large unwieldy form, without either feature, complexion, or symmetry. Is it possible, under so barbarous a regulation, that the homage, at once tender and respectful, which the female character so universally inspires in every other community, assuming to be civilised, should be generally felt or recognised in this ? In the gloomy and unsocial code of Mahomet there is no allowance for any of the playful varieties of whim and caprice, of tenderness and gaiety, the "*dolci durezza e placide querele*," which constitute so resistless a charm in the refinements of European gallantry : the passion is debased, almost inevitably, from sentiment to appetite ; and the creature who has received the loveliest impress from the Deity, is degraded to a condition little superior to that of the brute.<sup>1</sup>

<sup>1</sup> In some respects their situation is, perhaps, more pitiable :—

"Non licuit thalami expertem sine crimine vitam

"Degere, more feræ, tales nec tangere curas !"

*ÆNEID*, iv. 550.

If it had been the wish of the legislator to produce a dis-

In some of the remote provinces these principles are apparently beginning to lose their influence. While we were at the court of Veli Pasha, in Thessaly, the prince made frequent allusions to the social intercourse which exists in Christian States, and expressed his regret that the restrictions of his own country did not allow him to introduce us to any female society. Far from regarding the other sex with the coarse feelings entertained by those, who contemplate a beautiful woman merely as an instrument of pleasure, he appeared to have adopted the

taste for the fair sex, he could scarcely have devised a law better calculated to effect such intention. Woman, as she is made to appear in public throughout Turkey, is the most unattractive object that can be imagined; while the young men are dressed in a manner which, at the age of eighteen or twenty, gives them an appearance altogether feminine. Their features are frequently very beautiful, and their complexions fair and shining; the throat and arms, often of a dazzling whiteness, are left bare, and the head decorated with an elegant turban; while the part of the tunic which covers the bosom, being applied to receive the handkerchief, acquires a resemblance to the breast of a girl. To this circumstance, possibly, may be attributed the existence of that dreadful depravity said to be so prevalent in many eastern countries, "of which modesty rejects the name, and nature abominates the idea."

delicate and dignified sentiment of polished life, which surrounds them with an undefined protection, and, while it gives even to their weaknesses an elevated consideration, softens down the rougher passions of our nature with undiminished power.

## LETTER XV.

Institution of the Order of KNIGHTS OF THE HOLY SEPULCHRE.

---

TO SIR G. E\*\*\*\*\*T, BART.

Jerusalem, August 25, 1817.

DEAR E——,

IN obedience to the wishes of one of the principal performers, we repaired this morning soon after six o'clock to the Church of the Holy Sepulchre, to assist at the ritual of the fête de St. Louis. The choral part of the service, which is extremely long, was performed in the chapel where the relics of the cross are said to have been identified. Mass was afterwards solemnized on the tomb of our Saviour, and the proceedings terminated by a very eloquent harangue from Monsieur D——m——s, in which the virtues,



pacific and warlike, of the monarch, in whose honour the ceremony was instituted, were set forth with many of the graces of impassioned eloquence. The orator concluded with a fervent eulogium on the character of the *British nation* !

I have purposely avoided offering any detailed account of the different architectural embellishments which are comprehended in this extensive pile ; for, except to such as are actually on the spot, it is almost impossible, by any description merely verbal, to convey an intelligible statement. The most sumptuous part of the building is that which has been assigned to the possession of the Greeks. Everything is here preserved with extraordinary care and neatness, but the decorations are almost all in extremely bad taste. The altars are loaded with childish ornaments, and the figures of the Holy Family, which deform the walls, appear, for the most part, to be executed in a style below the standard even of monastical paintings.<sup>1</sup> Artists generally

<sup>1</sup> Several of the Italian States imagine they are in possession of a portrait of the wife of Joseph, taken by *St. Luke* !

succeed much better in their ideal portraits of the Virgin than in any attempt to convey a resemblance of the Messiah. On the latter subject they have, I think, universally failed. Applying literally the expressions of Isaiah, "He hath no form nor comeliness, and when we shall see him, *there is no beauty that we should desire him;*" they usually present an assemblage of coarse repulsive features, that seem impressed with the character which physiognomists assert to be the index of an abject spirit. And can such be an appropriate delineation of the glorious Being, who claimed affinity with the Godhead? The Gospel does not contain a single expression to support the idea that Christ was at all deficient in personal attractions: as an emanation from the Creator, clothed in the garb of mortality, we might more rationally infer that his appear-

These productions defy the ravages of time, and are still in high preservation; one of them is exhibited, with the most decorous solemnity, in a chapel belonging to the Cathedral Church at Bari. The Evangelist's celebrity as an artist is indeed proverbial in many parts of Italy, where it is not uncommon to express approbation of any performance, supposed to be more than usually excellent, by saying it is executed after the manner of St. Luke.

ance was superiorly beautiful—"a combination "and a form indeed," irradiated with celestial graces.<sup>1</sup>

There is said to be preserved in the Papal archives a letter to the Roman Senate from a public officer in Judæa, who was contemporary with our Saviour, which contains a minute description, both of his figure and countenance. The authenticity of this curious document will scarcely be admitted at the present day; but if, as some expositors contend, the passage in Isaiah was meant to designate the son of Hilkiah rather

<sup>1</sup> See Solomon's Song, chap. v. ver. 10, &c.

In an article of one of the reviews, circulated in the Dissenting interest, these observations have been noticed with some severity. The writer is, however, unconvinced by the commentary of his critic; he still retains his former opinions, which he is much gratified to see confirmed by those of a distinguished and accomplished scholar, and a zealous defender of the truths of revelation. The author alluded to, in describing certain relics preserved in the Vatican, thus notices a portrait of our Saviour:—

"Ancienne figure de Jesus Christ, reproduite par les peintres; elle ne peut guère remonter au-delà du huitième siècle. "Jesus Christ, *était-il le plus beau des hommes*, ou *était-il laid*? "Les pères Grecs et les pères Latins se sont partagés d'opinion: "JE TIENS POUR LA BEAUTE."—*Voyage en Amérique et Italie, par le Vicomte de Châteaubriand.*

than the descendant of David, there is no internal evidence in the statement attributed to Publius Lentulus sufficient to disprove its truth, or even to render its accuracy questionable. The manuscript may, doubtless, be easily seen on a proper application. I pretend to have had access to nothing beyond a French translation, which is, however, considered to have faithfully interpreted the sentiments of the original. The following is the concluding paragraph :—"Ses yeux sont pleins  
 " de vivacité. Il corrige avec dignité et exhorte  
 " avec douceur ; mais soit qu'il parle, soit qu'il  
 " agisse, il le fait toujours avec élégance et gravité.  
 " Jamais on ne l'a vu rire, mais on l'a vu souvent  
 " pleurer. Il est très tempérant, très modeste, et  
 " très sobre. Enfin, c'est un homme qui, par sa  
 " PARFAITE BEAUTÉ et ses perfections divines, sur-  
 " passe tous les fils des hommes."<sup>1</sup>

<sup>1</sup> Mahomet has also been described by different writers in terms the most opposite and contradictory. The learned Quaresmius expresses himself on this subject in the following manner :—"Circa annum Domini 600, vel circiter, Heraclio  
 " imperante, exortum est HORRIBILE MONSTRUM, quod multas  
 " provincias, vel ab idolatriâ, vel a vero Dei cultu, ad impiam  
 " sui imitationem brevi et faciliter pertraxit—Mahometes in-  
 " quam." (Elucidatio Terræ Sanctæ, cap. lxi.)

There are no monumental inscriptions at present visible in any part of this capacious structure, the tomb raised in honour of Godfroy and his brother having been removed, in consequence of the fire, which a few years since nearly destroyed that portion of the building. Adjoining this spot was the commencement of the ceremony observed on consecrating the Knights of the Holy Sepulchre, an order once very prevalent throughout

Sandys, who drew his ideas from such unprejudiced source, gives this description of the Saracen legislator :—" Mean of stature he was, and evil proportioned, having a scald head, which, as some say, made him wear a white sash continually." —With these unfavourable representations it is somewhat amusing to contrast the fanciful portraiture exhibited by Mr. Gibbon. The Roman historian thus delineates the son of Abdallah :—

" According to the tradition of his companions, Mahomet " was distinguished by the beauty of his person, an outward " gift which is seldom despised, except by those to whom it " has been refused. Before he spoke, the orator engaged on " his side the affections of a public or private audience. They " applauded his commanding presence, his majestic aspect, " his piercing eye, his gracious smile, his flowing beard, his " countenance that painted every emotion of the soul, his " gestures that enforced each expression of the tongue." (Vol. ix. p. 256.)

The rapid extension of Mahomet's influence seems, indeed, almost to justify the language of romance, and to surround the tablet of fiction with an air of truth and reality.

Europe, but subsequently brought into discredit by the venality of its patrons. Latterly it has resumed something of its original lustre, and was conferred with appropriate solemnity on M. de Châteaubriand. The usages observed on the creation of a new member are in the highest degree impressive, graced as they are by the accompaniments of religion, rendered more than usually awful by the sanctity of the place. This order was originally instituted by the Kings of France, towards the close of the eleventh century, who granted to the companions several immunities:—the decoration is a miniature representation of what has since been called the Jerusalem Cross, consisting of five cross gules, designed to typify the five wounds, which lacerated the feet, hands, and side of our Saviour.

The statutes ordain that none shall be considered eligible to this degree who are not of the Catholic communion, and the aspirants are expressly required to be persons of BIRTH, and possessed of sufficient property to support the rank of a gentleman without engaging in commercial speculations. Each individual solemnly engages daily to hear mass, unless prevented by circumstances over which

he has no control—to give his personal service, or provide a substitute, in all wars undertaken against the infidels, and to oppose with his utmost energy every species of hostility directed against the church. The members further bind themselves to avoid all unjust motives of litigation, to eschew fraudulent gain, and to abstain from private duels ; to refrain from imprecations, perjury, murder, rapine, blasphemy, sacrilege, and usury ; to flee all suspected places, to shun the society of infamous persons, and to LIVE CHASTELY and irreproachably ; evincing at once by their actions and conversation that they are not unworthy of the rank to which they have been elevated. Finally, they are required to employ their best offices in reconciling dissensions, to defend the fatherless and widow, and to ameliorate, as far as in them lies, the condition, of their species ; using their best efforts to extend the glory of God, and promote the welfare of mankind.

This oath being taken, the candidate for knighthood kneels before the entrance of our Saviour's tomb, where the Father Guardian, laying his hand upon his head, exhorts him to be "loyal and virtuous, befitting a valorous soldier of

“ Christ, and an undaunted champion of that Holy “ Sepulchre.”<sup>1</sup> With this adjuration he delivers to him some spurs and a drawn sword, the same which is supposed to have been worn by Godfroy ; and he is admonished to use it in his personal defence, as well as in asserting the rights of the church, and in opposing the oppressive tyranny of the infidels : the scymetar is then sheathed, and the novice is girt with that ancient weapon. At this part of the ceremony he quits for a moment his suppliant attitude, and having returned the sword to the Guardian, prostrates himself at the foot of the sepulchre, and reclining his forehead on the vestibule, receives the accolade of chivalry, accompanied by these expressions :—“ *I ordain thee “ a Knight of the Holy Sepulchre of our Lord*

<sup>1</sup> GLO. *Good counsel, marry, learn it, learn it, marquis.*

RICH. III. Act. i. sc. 3.

This order is frequently conferred on members of the *Catholic Priesthood*, who wear the decoration on the left breast. If the ministry of other persuasions were admissible to a similar distinction, and bound to an observance of certain regulations, whose infringement would be visited by the penalties of degradation, their profession might be eventually rescued from much of that disesteem, which is said of late years to have greatly increased, which, it may be feared, is still increasing, but which every well-constituted mind must, unaffectedly, wish to see diminished.



"*Jesus Christ, in the name of THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.*" The Guardian then kisses his cheek, and hangs around his neck a chain of golden links—"links of every virtue and of every grace." From this chain the cross is dependant. The new chevalier then arises, and having reverently saluted the sepulchre, closes the ceremony by restoring his ornamental investment to the hands of its venerable proprietor.<sup>1</sup>

<sup>1</sup> The writer has dwelt on this subject more at length, as some slight services, whose importance was greatly over-rated, which he had the good fortune to render to certain individuals of the Catholic community, induced the leading authorities of that establishment in Jerusalem to consider him not undeserving some mark of their approbation. But the statutes were found to be imperative in requiring that the companions of this order should be of *the Romish Faith*. An English traveller was therefore ineligible. Yet a Protestant of the nineteenth century might abate something of his habitual sternness, while contemplating an institution with which so many reverential feelings are associated. "Que l'on songe que j'étois à Jérusalem, dans l'Eglise du Calvaire, à douze pas du tombeau de Jésus Christ, à trente du tombeau de Godefroy de Bouillon ; que je venois de chausser l'éperon du libérateur du Saint-Sépulcre, de toucher cette longue et large épée de fer qu'avoit maniée une main si noble et si loyale ; que l'on se rappelle ces circonstances, ma vie aventureuse, mes courses sur la terre et sur la mer, et l'on croira sans peine que je devois être ému." (*Itinéraire de Paris à Jérusalem*, par F. A. de Châteaubriand, tome troisième, p. 39.)

## LETTER XVI.

Some Account of the Mode of Living at Jerusalem, with a Description of the different Articles of Consumption, and the Coins in common circulation.

---

TO SIR G. E\*\*\*\*T, BART.

Jerusalem, August 26, 1817.

DEAR E——,

WE have taken measures for quitting this city to-morrow, and shall proceed to Joppa by a route, which may comprise the fortress of Modin, an elevation anciently distinguished by the splendid sepulchres of the Maccabees. (Lib. I. cap. ii. ver. 70.) Before I close this part of my narrative, let me claim your indulgence for the very imperfect manner in which much of the preceding statement has been sketched ; a considerable portion was written, while

reclining on my bed, amidst interruptions and embarrassments of various sorts ; and although it may be preferable in many respects to record an observation while the impression is fresh in the memory, one is frequently too much exhausted by the labour of examining the different objects during the heat of the day, to sit down at its close circumstantially to detail them.

Our accommodations in the convent have been the best which the society could furnish, but there are some evils inseparable from the climate and the present state of the country. The chamber reserved for the use of pilgrims was assigned exclusively to my friend and me—our servants have slept in an adjoining apartment—both rooms are totally destitute of any kind of furniture, except a broken table and a couple of chairs ; they are, however, tolerably spacious, and open into an extensive and airy terrace. The names of many of our predecessors are carved on the door and wainscoting, but we looked in vain for those of M. de Châteaubriand and Dr. Clarke ; they had, probably, no great relish for such vehicles to immortality—but each has since left a record of having visited the

Holy City, as imperishable as the language in which the history of his travels is preserved.<sup>1</sup>

The refectory of the convent is well supplied, and our table has been rather sumptuously furnished; the purveyor attended regularly every

<sup>1</sup> M. de Châteaubriand has, on another occasion, expressed his sentiments on a practice similar to that above alluded to, in the following terms. (At the time of his arrival in Cairo, the Nile was not sufficiently retired to admit of the Pyramids being approached by land, and the canals were too scantily supplied with water to allow a passage for a boat :) "Il fallut donc me résoudre à ma destinée, retourner à Alexandrie, et me contenter d'avoir vu de mes yeux les Pyramides, sans les avoir touchées de mes mains. Je chargeai M. Caffé d'écrire mon nom sur ces grands tombeaux, selon l'usage, à la première occasion : l'on doit remplir tous les petits devoirs d'un pieux voyageur. N'aime-t-on pas à lire, sur les débris de la statue de Memnon, le nom des Romains qui l'ont entendu soupirer au lever de l'aurore ? Ces Romains furent, comme nous, étrangers dans la terre d'Egypte, et nous passerons comme eux." (Itinéraire de Paris à Jérusalem, tom. iii.)

When the writer of this narrative ascended the Great Pyramid, he sought with avidity for some proof that M. Caffé had not been inattentive to his charge; but as no traces were visible, he was anxious to supply the omission, and engraved the name of DE CHATEAUBRIAND, in large characters, on the north point of the apex. On his return through France he had an opportunity of assuring the Vicomte, to whom he is indebted for many civilities, that he had thus far contributed de remplir *les petits devoirs d'un pieux voyageur* !

morning to receive directions respecting dinner, and the hour at which we would wish to have it served. Many of the dishes, of which there is always a sufficient variety, are as highly seasoned as if the cuisinier had been specially instructed in the composition of ragoûts, *qui piqueraient la sensualité* : it is, however, but justice to the Friars to observe, that they have none of the externals of what has been mistakenly called *epicurism* ; the greater part of them are men of spare forms, grave and solemn in their air and carriage, and, to all appearance, deeply impressed with a reverential feeling of the sacred functions they have been destined to assume.

Provisions, generally speaking, may be considered extremely cheap in comparison with European prices : they are very much inferior also in quality. Lamb and kid are almost the only flesh known here, veal being seldom dressed, and beef and pork alike disused : fowls are in great plenty, but these are the only poultry. The bread is much coarser, and I think far less nutritive than ours ; their cheese, if it deserve the name, seems a totally different composition from what is made in England, and butter they appear to have no conception of.

The honey, though not equal to what is produced in Greece, or the south of France, is bright and well-flavoured, but very difficult to preserve in any other than a fluent state. All the fruits here are excellent in their kind ; there is not, indeed, any great variety, but such as there are surpass in richness any that I have elsewhere met with. The grapes are peculiarly excellent ; the figs also are larger and less insipid than those of Europe, and in addition to these, the olive, pomegranate, and water-melon, may be mentioned as unusually fine. These, however, are almost the only species at present known, though the vegetable productions of any other climate might be supposed to flourish here in wild luxuriance, without any cultivation. I was astonished to find no effort had been made to rear any salad herbs, and suggested to one of the monks the propriety of introducing some of the common garden plants ; but the Catholic religion does not inculcate habits of industry—the proposition seemed to awaken only a train of insurmountable obstacles.

The labouring classes here, and in other parts of Syria, are frugal and commendably abstinent ; yet

their strength seems fully equal to the peasantry of other countries. Objects of disease and penury are, I think, far less numerous than in many European States, and we have scarcely met a single beggar in any of the towns between Tripoli and Jerusalem. Clothing and lodging are necessities the privation of which is much less acutely felt here than in northern climates, and the daily hire of a certain description of labourer is rather above than below the average price in England. Nothing can be more simple than the common diet, which consists almost entirely of rice and maize. This last, which in France is called Turkey corn, and in England Indian wheat, is a grain of nearly the size of a pea; it grows on a sort of husk in ascending rows, some of which are so prolific as to produce seven hundred grains. The husk is above an inch thick, and almost seven or eight in length; it is enveloped in several coats, or thin leaves, which protect it from the avidity of the birds. The stalk is frequently of the same dimensions, the leaves of which are more than two feet long, and the internal surface fluted, or channelled, so as to collect the dew, which is dispersed at sun-rise, and trickles

down the stem in sufficient quantity to afford the requisite moisture to the roots. The flower is at the extremity, which sometimes rises to eight feet; five or six ears are usually found on each stalk.

The grain is eaten in many different modes; the most common is to make it into a kind of gruel, by mixing it with water or strong broth. It is also kneaded into cakes, and placed over the fire in an iron plate, and sometimes the grains are parched. A light and black earth is, I believe, considered better adapted to this vegetable than a strong or rich soil.

The culture of the water-melon, of which we have heard so much, and which is here known by the name of *pasteche*, is extremely simple, and very unlike the cautious process so necessary in rearing this species of fruit in England. A light soil on an acclivity is usually selected, in which holes are dug from two and a half to three feet in diameter, and distant every way fifteen; in each of these five or six seeds are deposited, and as soon as they spring up and have put forth five or six leaves, the four most promising are chosen, and the remaining two plucked out, to prevent their starving each



other. At this period only, they require watering, nature alone performing the rest. When ripe, the green rind becomes discoloured. The other descriptions of melon are raised much in the same manner, with the exception that the holes are not so far separate.

The wines of Jerusalem are most execrable, but the water is the purest that can be imagined ; such at least is the spring which supplies this monastery ; and in a country where every species of vinous liquor is strictly prohibited, by the concurrent authorities of law and gospel, a single fountain may be considered of infinitely greater value than many wine-presses.

The coins in circulation here are paras, piastres, and sequins ; the first of these is equal to about half a farthing of our money, the second to about ten-pence, and the third is something less than two shillings. The money-changers are chiefly among the Jews and Greeks, who, however opposite in national habits, are, as to commercial transactions, *pené gemelli*. A Turk is usually very fair and upright in all money concerns, but there is so much apathy and indolence in his mode of conduct-

ing business, that it becomes irksome to apply to him. The Greek, on the contrary, is extremely lively and supple, but wonderfully addicted to fraud. I shall not easily forget my reception at the house of a merchant of that nation, upon whom I called when at Constantinople to discount a bill, which had been given me by a negociant at Joannina. The Stamboline trader was no less knavish than his Albanian correspondent, who was, in like manner, a correct copy of his prototype at Corfu ; to which last I carried a letter from the bankers at Naples. Indeed all these important personages evince, almost invariably, an indomitable disposition to cheat. They begin with a solemn assurance that they have not the requisite sum by them, and then appoint you to call again at an interval which they have previously discovered will be peculiarly inconvenient ; thirdly, they propose to make the payment in a species of coin, of all others the most unmanageable ; and when they have thus sufficiently played on your impatience, they very deliberately offer to furnish the money immediately, regardless of appearing self-convicted imposters, provided you allow them an increase of profit. By the

adroitness and activity of Mr. F. Cortazzi, a gentleman who sailed in the same vessel with us from Smyrna, and who appeared to feel peculiar pleasure in performing any act of generosity and disinterested kindness, I was rescued from at least one half of the plunder to which I should otherwise have been inevitably subjected.<sup>1</sup>

<sup>1</sup> To render these "obscene harpies" all possible justice, they do not affect an indifference to their customers; they, at least, appear sensible of the obligation, which gives them an opportunity of practising a very profitable branch of their trade, and are ready at all times to assist the stranger with advice or information. *In this respect they infinitely surpass many of their European fraternity.*

## LETTER XVII.

Route to Jaffa, by the Ruins of Modin, and the Valley of  
Elah—Convent at Rama.

---

TO SIR G. E\*\*\*\*T, BART.

Jaffa, Aug. 28, 1817.

DEAR E——,

WE arrived here this afternoon, having left Jerusalem early yesterday morning in company with the zealous ecclesiastic, who attended us to the Dead Sea. Being desirous of examining the ruins at Modin, we made some deviation from the usual route, and in rather less than two hours came to the monastery of St. John, a religious edifice erected on the place where the precursor of the Messiah was born.

We passed on our way a ruined structure called Santa Croce, from the circumstance of its

supposed situation on the precise spot formerly occupied by the tree which furnished materials for the cross. At some distance from this point we traversed the elevation where the ark of the covenant is said to have rested, and thence descended through vineyards to the little town named after the Baptist. The inhabitants of the convent are at this moment held in a state of imprisonment by the population, who being threatened with an armed force to exact the accustomed tribute, have seized on the defenceless monks, and detain them as hostages for the Aga's forbearance.

Our Canon, in the plenitude of his zeal, had conceived the extravagant idea, that two MILORDS,<sup>1</sup>

<sup>1</sup> Should the peace continue a few years longer, this term will be as popular in Greece and Arabia as it was formerly in France. The writer and his friends were described in some of the *Buyrouldis* of Ali Pasha, as *Εὐγενεῖς Ἰγγλέζοι, Μιλόρδοι*.

The cession of Parga, and the vicinity of his territories to our possessions in the Adriatic, have acquired for the present ruler of Albania a degree of interest with the English community, which, from the remoteness of his situation, would otherwise have been scarcely felt. Some particulars of his very eventful life may, therefore, not be unacceptable to the reader: they are given in the Appendix. The writer and his friends, who were introduced to the Pasha's protection by the recommendation of Sir Thomas Maitland, received many

protected by a firman from the Grand Signior, might have sufficient influence to procure their release. Accordingly he began with much fervour

civilities from him during a residence of several weeks at Joannina, and were afterwards conducted throughout the extent of his government in the north of Greece, free of any charge whatever. The official document, which procured for them such exemption, was drawn out under the immediate dictation of Ali, and is extremely pithy, both in tone and matter. It is written in the modern Greek, and is no mean specimen of the Vizier's peculiar style :—

Ἀπὸ τὸν ὑψηλότατον βεζύρ, Ἄλι Πασά,  
πρὸς ἑσᾶς ἀγάνιδες καὶ μουσελίμπιδες τῶν βιλαετιῶν καὶ  
κασαμπάδων.

Ἄλλο δὲν σᾶς γράφω, μοναχὰ τοῦτο· οἱ τέσσαρες εὐγενεῖς, φίλοι μου, Ἑγγλέζοι, μὲ τοὺς ἀνθρώπους τοὺς πηγαίνουν διὰ τὰ Σάδωνα. Ὅθεν αὐτοῦ ὅπου ἀπερνοῦν καὶ γερίσουν νὰ τοὺς δέχεσθαι κάμνωντες τοὺς κάθε περιποίησιν ὅπου νὰ μὴν τραβίσουν τὸ παραμικρὸν \*σικλέτι—ὅτι δὲν γίνομαι \*καίλης· καὶ καθὼς σᾶς γράφω νὰ κάμετε· καὶ ὅχι ἀλλιώτικα, χωρὶς ἄλλο.

The words marked with an asterisk are of Turkish origin : the first signifies *inconvenience* : the second *contentment*. The following is as literal a translation as the respective idioms will admit :—

“ *From the most sublime Vizier, ALI PASHA.*

“ *To you governors and commandants of cities and provinces I write nothing else, save only this. These four English gentlemen, my friends, are journeying to Salona. In their progress thither and return from thence, I will that ye treat them with every possible mark of respect and distinction, making due provision that they are not subjected to the slightest incon-*

to descant on the peculiar hardship of their situation, addressing himself by means of an interpreter to the rebel chiefs, whose tyrannical proceedings he censured with great boldness ; clearly demonstrating " by right grave authority," that their conduct was in the highest degree unjust and atrocious. But whether his arguments were too recondite for the audience, or whether they were prejudiced by considerations more cogent, the orator had not advanced half way towards his conclusion before the inner court of the monastery was filled with an enraged multitude, who, in loud tones and menacing gestures, insisted on their right, not only to detain the monks, but hinted in very unequivocal terms the possibility of extending their jurisdiction to the

*" venience of any kind. Otherwise you will incur my displeasure. But as I write, so do ye—and no otherwise—and without hesitation."*

The mandate was sealed, and subscribed with the Vizier's sign manual—the signet is extremely small—mere complimentary papers have a much larger impress, but are totally inefficient.

The Romaic resembles the ancient Greek as nearly as the Italian does the Latin—or, perhaps, as closely as the expressions of Chaucer do those of Pope. A few specimens of some popular songs, which the writer of these pages learned when at Athens, may be seen in the Appendix.

redoubtable Milordi themselves. Our position now became rather critical; nevertheless the Canon's zeal and courage were unshaken; and I am of opinion that, in such a moment of elevation, he would have gone to the stake without shrinking.

The fathers conducted themselves, during the uproar, with mildness and resignation: they probably considered it a part of their professional duties, to submit without repining to the oppressive contumely of the powers of this world. One of them assured me, with much deliberate solemnity, that he had been confidentially informed that the head of the rebel district, who was apprised, some days since, of our intended visit, had set a price of a thousand piastres on our heads!—We departed, notwithstanding, without injury to a single hair.

The convent is spacious, and in many respects appears to be well arranged. The chapel is several feet below the surface, the great object of the foundress Helena,<sup>1</sup> being to comprehend in this

<sup>1</sup> The mother of Constantina was far too advanced in life, at the time of her visiting Palestine, to survive the completion of the numerous religious edifices which have been ascribed



consecrated structure that part of the rock which anciently belonged to the dwelling of Zechariah, and which was distinguished as the birth-place of St. John. Its supposed situation is designated by an altar, beneath whose centre there is a circular slab of marble enriched with bas-reliefs, and encircled with the motto,

HIC PRÆCURSOR DOMINI CHRISTI NATUS EST.

•Leaving the monastery and its religious inhabitants, whom we were unable to assist with any aid more powerful than good wishes, we proceeded through a succession of hills and narrow vales, and in rather more than an hour arrived at the elevated point on which the citadel of Modin was placed. Very little of the original structure is now remaining, but its extent and figure, which appears to have been octagonal, may be traced with some degree of accuracy: the walls were extremely massive, the blocks that formed the principal gate-  
to her munificence. The funds for their erection were probably supplied by her bounty, and possibly the plans of the most important were submitted to her approval; but many were evidently constructed at a period long subsequent to her decease.

way being of such solid materials as defy mutilation. It was here that Simon raised the splendid sepulchre to his family, after the murder of his brother Jonathan by Tryphon. The commanding eminence, on whose summit this monument was reared, made it visible at a great distance ; and the magnificence that reigned in every part of the structure, whether in regard to the grandeur of the design, or the costliness of the materials, seems to have infinitely surpassed every other mausoleum, of which any record has been preserved in the annals of the Jewish nation. It appears to have been formed chiefly of white marble highly polished, and enriched with the choicest efforts of sculpture, which the artists of that age could furnish. The last surviving son of Mattathias<sup>1</sup> caused seven pyramids to be raised round the principal tomb, two of which were inscribed to the memory of his parents, four to his brothers, and one was reserved as a memorial of himself. The whole, according to Josephus,<sup>2</sup> who speaks of the fabric as existing in his time, was surrounded with a sumptuous

<sup>1</sup> Maccabees, xiii. 4.

<sup>2</sup> Antiq. lib. xiii. cap. 6.

portico, the arches of which were sustained by marble pillars of one entire piece: the summit was adorned with shields and warlike instruments, and engraved with the figures of ships.

The apocryphal narrative is told with greater simplicity, but the description perfectly accords with that of the Jewish historian.

“ Then sent Simon, and took the bones of  
“ Jonathan his brother, and buried them in Modin,  
“ the city of his fathers.

“ And all Israel made great lamentation for  
“ him, and bewailed him many days.

“ Simon also built a monument upon the  
“ sepulchre of his father and his brethren, and  
“ raised it aloft to the sight, with hewn stone be-  
“ hind and before.

“ Moreover he set up seven pyramids, one  
“ against another, for his father, and his mother,  
“ and his four brethren.

“ And in these he made cunning devices,  
“ about the which he set great pillars, and upon the  
“ pillars he made all their armour for a perpetual  
“ memory, and by the armour ships carved, that

"they might be seen of all that sail on the  
" sea.<sup>1</sup>

"This is the sepulchre which he made at  
" Modin, and it standeth yet unto this day."

(1 Maccabees, xiii. 25-30.)

Our progress during the morning led us  
through the valley of Elah,<sup>2</sup> and across the torrent  
where David selected the five smooth stones with  
which he defeated the champion of the Philistines.  
Independently of the interesting recollections

<sup>1</sup> A similar feeling appears to have influenced the Grecian  
army, in selecting a place for the tomb of their departed  
hero.

Ὡς κεν τηλεφανὴς ἐκ ποντοφιν ἀνδράσιν εἶη,  
Τοῖς οἱ νῦν γέγασσι, καὶ οἱ μετόπισθεν ἔσσονται.

ODYSSEY. xxiv. 83.

"That all from age to age, who pass the coast,  
" May point Achilles' tomb, and HAIL THE MIGHTY GHOST!"

POPE.

But the mound raised over the ashes of Achilles is far less  
noble in its position, being very little elevated above the  
shores of the Hellespont, and within a furlong of the water's  
edge.

<sup>2</sup> The Septuagint interprets the word *ELAH*, a *Terebinth*  
*tree*, and renders this expression the valley of the Terebinth.  
It has also been sometimes translated *an oak*: there are  
few of either description of trees growing in the valley at  
present.

awakened by the RELIGIO LOCI, the natural scenery has many claims to arrest the observation. From their secluded position, the resident population appear to have been hitherto little influenced by the progressive change, which is evidently beginning to force itself into less retired districts. A group of peasants bounded by us, near a natural amphitheatre (where their herds were depasturing), all of whom appeared impressed with the character of health, and that peculiar expression of cheerfulness, which competency and independence inspire. One of these seemed pre-eminent above his companions, as well in the commanding symmetry of his form, as in the radiancy of his complexion and the beautiful expression of his features: he might have sat for the picture of the youngest of the sons of Jesse.<sup>1</sup>

The route from Modin to Rama may be described as very otherwise than irksome, being carried through a succession of vineyards till it

<sup>1</sup> Waterland and Houbigant render the passage, which describes David's person, in these terms: "Now he was very fair, and had lovely eyes, and was of a beautiful aspect; his hair was yellow, his face beautiful, and his form elegant."

reaches a village situated on an acclivity, distinguished by some unusual efforts at cultivation, and plentifully supplied with water. From that point we recommenced climbing, and in the course of an hour arrived at another collection of houses, the name given to which was so differently pronounced by the different parties who were applied to, that I do not attempt to transcribe it. Soon after quitting this hamlet we entered a romantic defile, where the descent is marked with many of those striking features which Salvator Rosa was fond of selecting as subjects for his pencil. Much of the character of Apennine scenery is here thrown out in all its wild grandeur, and many a weary pilgrim has probably found some of the most terrific of the painter's imaginations embodied in the living forms of banditti—for the recesses of the cliffs afford as effectual a shelter to the modern Arab, as to the ancient Philistine. To the personal character of the Pasha who governs this district, and the peculiar state of the country at this moment, we were indebted for an unmolested passage. The ravine terminates in an extensive plain, apparently very fertile, and of easy tillage: Indian corn,

sesame, wheat, cotton and barley, were scattered over different parts of the surface, in the highest state of luxuriant vegetation. We entered Rama at ten o'clock: the fathers of the monastery were retired to their cells for the night, but we had no difficulty in procuring admission, and were shown into apartments far exceeding, in all the circumstances of accommodation, any we have found since we quitted the island of Cyprus.

Rama appears pleasantly situated on a gentle elevation, in the centre of a flat open country: it is conjectured to be the same with the ancient Arimathea, the present name being merely a corrupt abbreviation of the original. In the Hebrew writings it is sometimes called Ramah, and Ramathath—an expression signifying literally a *high place*—but in a mountainous district many other towns may lay claim to a similar appellation, and hence it has arisen that several of the same name have been confounded with each other. St. Jerome assigns to the city mentioned by the evangelists, an intermediate position between Joppa and Lydda, and his account applies exactly to the situation of the place I am now describing. Whatever was the

æra of its foundation, there are very few remains of ancient architecture, though almost every quarter can present some vestiges of premature decay. From the resident friars we were unable to derive any information respecting its history ; they usually evince a strong reluctance to discuss such enquiries ; and as for the natives, they have no more knowledge of antiquity than they have antiquity of knowledge. The most venerable ruins are some mutilated arcades, said to have formed part of an extensive building erected by Helena :—to the exhaustless piety of that enthusiastic princess, the Christians in this district are indebted for their convent, which comprehends in its spacious enclosure the dwellings that are supposed to have been inhabited by the person who entombed our Saviour, and the Jewish ruler who visited him by night. The monastery, though very spacious, has at present not more than three or four inhabitants ; the apartments are universally neat and clean, and almost entirely exempt from those loathsome insects which invariably infest more numerous societies. The plan of this building is, I think, superior to that of any religious establishment in



which we have been received during our progress through Palestine : there is here nothing of monastic gloom, and its squalid accompaniments : the long galleries, which connect the distant points of the structure, are light and airy, and open into a terrace, which commands an extensive view of the surrounding country : the prospect from thence looks dressed and riánt ; immediately adjoining the town, which, though formerly more than two miles in circuit, is now scarcely one-third of that compass, there is an appearance of something approaching to verdure ; and, instead of the everlastingly-recurring olive, the vegetation is relieved by different kinds of forest trees, in addition to the palm, whose graceful and decorative foliage contributes in a very striking manner to the general embellishment of the scenery.

The distance to this place not exceeding ten or twelve miles, the morning was far advanced before we resumed our journey : the route lies across part of those extensive plains which stretch out from Mount Carmel as far as Gaza. About half way we passed the well, which has been noticed by most travellers, though its peculiar

claims to notoriety are not so prominent but that they might sometimes escape observation. Not far from thence are the ruins of a mosque, erected on the spot where, according to the loose tradition of the pilgrims, the Virgin and Joseph sought a temporary shelter at the period of their flight into Egypt.

The road between Rama and Jaffa appears to be a considerable thoroughfare, and is throughout in very excellent condition. The land on each side seems to have been industriously cultivated, and the surface is enriched with a luxuriance of vegetation seldom observed in more inland districts.

The town at a little distance appeared to possess many recommendations, and the approach through extensive gardens, thickly planted with fruit trees that bent under the weight of their produce, seemed to confirm the first favourable impression. But on passing the splendid gateway, we were introduced to one of the most impure collection of huts, which even this country can exhibit. The house of the English Consul, Signor Daimani, rises from the water's edge: the position is cool

and pleasant, but from the state in which we found the principal apartment, our host seems to regard *propreté* as a very secondary consideration.

We arrived at that time of the day which the wealthier classes usually pass in slumber: those hours are for the most part held sacred by the Turks; a Mussulman is seldom interrupted with impunity in the season of somnolency; but our orthodox Consul laughs to scorn the peculiarities of Islamism, and suffered his repose to be broke in upon with the most perfect *sang froid* and good humour.

## LETTER XVIII.

Description of Joppa—The Fountains of Fresh-water discoverable on the Beach, explained on the principle of Percolation—The Writer's Interview with the Aga—The British Consul's Account of the Atrocities imputed to BUONAPARTE, by Sir R. Wilson.

---

TO SIR G. E\*\*\*\*T, BART.

Jaffa.

DEAR E——,

IF Pliny's authority is of any value, and in this instance I venture to think it is not worth a great deal, Joppa is to be considered an ANTEDI-LUVIAN town. The naturalist's account, you will observe, is wonderfully brief: he alludes to the traditional date of its structure as an admitted chronological truth, and does not condescend to furnish a single argument in proof of so extravagant an assertion.<sup>1</sup> The same writer appears to

<sup>1</sup> "Joppe Phœnicum antiquior terrarum inundatione, ut ferunt. Insidet colli præjacente saxo, in quo vinculorum "Andromedæ vestigia ostendunt."—NAT. HIST. lib. v. cap. 13.

consider this coast as the scene of Andromeda's exposure to the sea-monster ; and a much graver author (St. Jerome) has deliberately affirmed that in his time the links of the chain were visible, with which the daughter of Cepheus was bound to the rock !

Allusions of this nature may serve to give a momentary interest to the classical tourist ; but the traveller who refers to the Scriptures for direction will be much more affected by the statement that it was from hence that the disobedient prophet embarked for Tarshish,<sup>1</sup> when expressly commis-

<sup>1</sup> According to Josephus, Tarshish means Tarsus, the capital of Cilicia ; but later writers have conjectured it to be the same with Tartessus, the most distant town in the extremities of Spain. The land of Israel being, in a certain sense, the immediate residence of God, the prophet who "rose up to flee from his presence," naturally sought a country remote from Judæa, and therefore bent his course towards the western borders of the Great Sea. That there are fishes sufficiently large to swallow a human creature, there can, I presume, be no question : the Scripture calls that, which was made the instrument of Jonah's sufferings, a *great fish* : much, therefore, of the wit and pleasantry which have been exercised on this subject is disarmed of its point. Traditions respecting the place where the priest of Nineveh was discharged from his prison, are various amongst the different tribes of oriental nations ; they prove at least, that a belief in his peculiar chastisement

sioned by the LORD to preach repentance to the inhabitants of Nineveh.

The Arabs pronounce the name of this town as if it were written Yâfa, though I believe without any reference to the etymology of the ancient term, which has been interpreted to signify *beauty and grace*. Jaffa was long the principal sea-port of Judæa, its distance affording an easy communication with the capital, and its geographical situation opening an extensive trade to all the coasts and islands of the Mediterranean : the harbour has of late years been inaccessible to vessels of large

was general throughout those regions. It is related, says Josephus, that after remaining three days in the carcase of the animal, he was disgorged on the shores of the Euxine, without having suffered any personal injury : here he besought the Almighty to pardon his transgression, and having received an assurance of forgiveness, proceeded to the city of Nineveh, and executed the commission with which he had been entrusted.

"As to the assertion," observes Mr. Whiston, "that Jonah's fish was carried by the strength of the current, upon a storm, as far as the *Euxine Sea*, it is no way impossible ; and since the storm might have driven the ship, while Jonah was in it, near to that Euxine Sea, and since in three days more, while he was in the fish's belly, that current might bring him to the Assyrian coast, and since withal that coast could bring him nearer to Nineveh than could any coast of the Mediterranean, it is by no means an improbable determination in Josephus."

burthen, from an accumulation of sand, propelled in this direction by the prevalence of the north winds ; but the mischief is not entirely irremovable, and, under an efficient Government, Jaffa might become an emporium for the manufactures of Europe, as well as for the corn of Egypt, and the gems and spices of furthest India.

However deficient in other requisites, the city is abundantly supplied with what must be considered of prime importance : there are two fountains within the walls, which afford an inexhaustible supply to the inhabitants, and in addition to these, there are several springs on that part of the coast which is directed towards Gaza. M. de Châteaubriand states that a slight excavation made with his hand, near the water's edge, became filled with a pure fluid. From the scrupulous accuracy of that writer, I have no doubt at all of the fact ; and the circumstance may indeed be satisfactorily explained by the process of percolation. " Dig a " pit," says Lord Bacon, " upon the sea-shore, somewhat above the high-water mark, and sink it as " deep as the low-water mark ; and as the tide cometh " in, it will fill with water fresh and potable. This

“ is commonly practised upon the coast of Barbary,  
“ where other fresh-water is wanting ; and Cæsar  
“ knew this well when he was besieged in Alex-  
“ andria : for by digging of pits in the sea-shore,  
“ he did frustrate the laborious works of the ene-  
“ mies, which had turned the sea-water upon the  
“ wells of Alexandria ; and so saved his army,  
“ being then in desperation. But Cæsar mistook the  
“ cause, for he thought that all sea-sands had natural  
“ springs of fresh-water : but it is plain that it is  
“ the sea-water ; because the pit filleth according to  
“ the measure of the tide ; and the sea-water  
“ passing, or straining through the sands, leaveth  
“ the saltness.”<sup>1</sup>

<sup>1</sup> “ I remember to have read that trial hath been made of  
“ salt water passed through earth, through ten vessels, one  
“ within another, and yet it hath not lost its saltness as to be-  
“ come potable : but the same man saith, that, by the relation  
“ of another, salt water drained through twenty vessels hath  
“ become fresh. This experiment seemeth to cross that other  
“ of pits made by the sea side ; and yet but in part, if it be true  
“ that twenty repetitions do the effect. But it is worth the note,  
“ how poor the imitations of nature are in common course of  
“ experiments, except they be led by great judgment, and some  
“ good light of axioms. For first, there is no small difference  
“ between a passage of water through twenty small vessels,  
“ and such a distance, as between the low-water and the high-  
“ water mark : secondly, there is a great difference between



A vessel bound for Damietta intending to sail last night, we agreed with the captain to take us and our attendants for ninety piastres. The master asserted, with the most intrepid assurance, that he had not more than seven or eight passengers; and as the bark, pointed out to us at some distance from the coast, seemed unusually large and roomy, I anticipated a pleasant voyage, without any of those inconveniences which are inevitable on a crowded deck. Elated with such expectations, we bade a hasty adieu to our venerable host, and eagerly leaped into a small boat about eight o'clock, submitting without a murmur to sundry kinds of extortion, from an apprehension

“earth and sand; for all earth hath in it a kind of nitrous salt  
“from which sand is more free; and besides, earth doth not  
“strain the water so finely, as sand doth. But there is a third  
“point, that I suspect as much or more than the other two; and  
“that is, that in the experiment of transmission of the sea  
“water into pits, the water riseth; but in the experiment of  
“transmission of water through the vessels, it falleth. Now  
“certain it is, that the salter part of water, once salted through-  
“out, goeth to the bottom. And therefore no marvel if the  
“draining of water by descent doth not make it fresh: besides  
“I do somewhat doubt, that the very dashing of the water,  
“that cometh from the sea, is more proper to strike off the salt  
“part, than where the water slideth of its own motion.”

NATURAL HISTORY, Century I.

of being too late for the vessel, which appeared to be then on the point of weighing anchor. The rowers pulled lustily, and in less than twenty minutes we reached the bark, whose dimensions seemed most unaccountably to shrink the nearer we approached her.

I do not insinuate that Daimani was a party to the imposture, but the deceit was most flagrant : instead of the commodious vessel that was shown us from the Consul's window, with only seven or eight passengers, we found a miserable chaloupe, stuffed with more than one hundred persons of different sexes, and all ages, jammed in amongst all sorts of lumber and putrefying compounds, producing altogether the "rankest compound" of villanous smells, that ever offended nostril." There seemed to be scarcely a vacant space sufficient to stow a Newfoundland dog :—it was quite impossible, therefore, to proceed in such a conveyance ; for in addition to other intolerable nuisances, the myriads of vermin which the different parties had brought with them, were enough to drive a European frantic. We were obliged, however, to talk in a very high tone before we could compel the

owner to refund the sum we had advanced ; and after a long and very angry discussion, we returned to the British agent's, with the loss only of our live stock.

Disappointed in our first efforts, we this morning desired an interview with the Pasha (Achmet Aga), as it was absolutely necessary to apprise him of our embarrassments, and to solicit his interference in procuring a conveyance over land. The passage by sea is in a manner shut up : the local authorities seize on all the private boats, and press them for transporting materials, to repair the fortifications.

The Aga received us with distinguished courtesy, and mentioned, with strong expressions of pleasure, the generous conduct of an English naval officer towards one of Djazzar Pasha's adherents. He owed his present appointment to the former influence of that chief with the Government at Constantinople, and avowed himself much gratified in an opportunity of showing any civility to the compatriots of the individual, who had so essentially served his deceased patron. He appears to be somewhere about the age of forty, is extremely

handsome in person, and has an air of great kindness and affability. Our interview lasted above an hour, in the course of which he made several inquiries respecting the naval powers in the Mediterranean, and evinced some little uneasiness in consequence of a recent misunderstanding with the commanding officer of a French frigate. The conference ended by a declaration that he intended setting out himself to-morrow on his way to Gaza, to which place, if we liked to accompany him, he would furnish us with horses from his own stables, and afterwards procure a supply of camels to conduct us across the desert. We made every proper acknowledgment for this proposal by the mouth of our interpreter, the Consul ; and it is arranged that we are to assemble at the palace to-morrow, soon after mid-day.

It would make you smile, were I to describe the freezing and pompous reception given to me by a public functionary, at one of the Southern Courts, to whom I was particularly recommended to address myself. His physiognomy, which was extremely repulsive, and his air and manner, which were upstart and vulgar, strongly indicated that he

would be ill-natured if he dared. In contrast with such a character, it is gratifying to mention the polished demeanour and considerate kindness extended, from a quarter, to whose generous attentions we could advance no claim, either personal or national.

Having sufficient leisure on our hands, we took an opportunity, in the course of the afternoon, of advertizing, amongst other topics, to some of those extraordinary occurrences, which marked the progress of the French army in Palestine, and which are supposed to have covered its leader with inextinguishable infamy. Signor Daimani, who was resident here at the period of Buonaparte's invasion, confirms much of the statement published by Sir R. Wilson respecting the massacre of the Turks : but the gallant officer, whose writings have since obtained so extensive a circulation, has omitted to mention a very important feature in the history of that transaction, and which, on the authority of the British agent, who was a witness to the proceeding, I will attempt to supply.<sup>1</sup>

<sup>1</sup> It was obviously the policy of Buonaparte to win the affections of the natives to his person ; he would scarcely

On the surrender of El Arisch, the Turkish garrison were dismissed on their parole, and furnished by Napoleon with the pecuniary means of retiring to their respective habitations—at Aleppo, Damascus, Tripoli, Acre, &c., &c. ; but it was expressly stipulated that they were not to appear in arms against the French, during the continuance of the war in Syria. In the mean time, the conqueror, pursuing his good fortune, pushed on towards Jaffa, which in six days afterwards fell into his possession ; it then became evident, that the troops, who were released at El Arisch, had thrown themselves into the town, and by such reinforcement added very materially to its power of resistance. The privates were soon identified by means of their respective leaders, all of whom were severally charged by Buonaparte, in the hearing of our Consul, with this aggravated breach of faith. A council was immediately held, therefore incur the hazard of general indignation by an act of gratuitous cruelty. The conduct of Alexander on the capture of Tyre, or that, in a more recent instance, of Henry the Fifth at Agincourt, might be cited to show, that the acts imputed to the French general *are not entirely without example* ; yet in both cases the atrocity of the deed has been often overlooked, or its harsher features veiled, by the robe of conquest, which is stretched over their deformity.

and, under all the circumstances, it was adjudged an inevitable necessity to enforce the authorised practice of warfare : the delinquents were marched to the sand-hills above the town, and subjected to military execution.—It is for officers of long experience to decide, whether in this instance there was such a departure from the *principle* of martial rigour, as must for ever place the act beyond the reach of palliation. Daimani has some pretensions to be considered an impartial evidence : he could surely have no motive for vindicating, at the expense of truth, the character of a man by whom he was nearly stripped of his most valuable possessions. The French general promised, indeed, in the event of his ultimately succeeding, not only to indemnify him for his present losses, but to restore their amount four-fold : but the signal discomfiture he received at Acre, rendered him incapable of executing such intentions, and the Consul's remembrance must therefore be necessarily embittered by those associations, which connect the name of Buonaparte with confiscation and plunder.<sup>1</sup>

<sup>1</sup> "L'auteur s'est exprimé sur le massacre de Jaffa avec beaucoup de modération. Mais tout ami de l'humanité demandera si les lois de la guerre, et la crainte d'une récidive

To an enquiry if he had any recollection of Napoleon's figure, he replied with much gravity, "Monsieur, il étoit à cette époque comme vous êtes à présent, très léger, actif, et bien fait pour voyager." "Comment!" said I, somewhat startled by so unexpected a declaration, "Il est maintenant beaucoup plus gros." "C'est possible," added the Consul, "mais il y a vingt ans depuis que je ne l'ai vu, et dans ce tems là Monsieur devoit être bien petit."

With respect to the other enormity so repeatedly alleged against the French general—the administration of poison to his own troops—the Consul professed to know only the common report. If, however, the charge be true in its greatest extent, it may now be fully substantiated by a disclosure of all the circumstances; since the plea of prudence formerly resorted to can no longer be urged as an apology for their suppression. In ordinary cases, where the proofs are wanting, justice

"fâcheuse de la part de la garnison d'El Arisch, pouvaient jamais autoriser un massacre; et si, en admettant qu'un exemple fût nécessaire et juste, l'usage déjà assez rigoureux de *décimer* un corps reconnu coupable, n'étoit pas applicable et d'un effet suffisant en pareil cas?" (*Note by the French Editor.*)



requires that we should withhold the accusation ; but after charges of so horrific a nature have been industriously sent forth to the world, and insisted on in a tone of confident earnestness, which seemed almost to render questionable the principles of whoever hesitated to receive them, a development of every fact the most complete and unequivocal is loudly and eagerly demanded.

The statement of a French writer on such a subject, may naturally be expected to vary, in many material points, from any of those accounts which have obtained a currency in England ; but if the narrative of Cretelle can be at all relied on, the conduct of Napoleon at that appalling crisis, was distinguished by the most heroic humanity. This author deliberately asserts, in his History of the Revolution, that when the comrades of those who were attacked by the plague betrayed an unwillingness to attend the sick, from a dread of becoming victims to the contagion, Buonaparte went himself to the pest-house, and in the presence of the chief of the medical staff, touched the persons of such as were most severely suffering from the disorder, took them kindly by the hand, and addressed them in terms the most consoling and

affectionate ; thus setting an example at the hazard of his life, which inspired confidence in others, and enabled the physicians fearlessly to prosecute the only measures that could relieve the diseased, or arrest the progress of the malady.<sup>1</sup>

<sup>1</sup> “Depuis le commencement de la campagne de Syrie, l’armée d’Orient étoit en proie aux ravages de la peste. Ce fut immédiatement après le siège de la ville de Jaffa, que les terribles effets de ce fléau se manifestèrent avec plus de force. L’inquiétude étoit générale.

“Le sentiment exagéré de crainte pour cette maladie jetoit l’armée Française dans un découragement, que le général en chef résolut de faire cesser. Il sentit que l’imagination causoit un mal plus réel que le mal lui-même. Son génie et son courage lui inspirèrent une idée salutaire. Ce fut de visiter avec autant d’humanité que de sang-froid l’hôpital des pestiférés à Jaffa dans les plus grands détails. Des précautions sanitaires dictées par l’expérience et le savoir, avoient été employées pour couper le mal dans sa racine. Mais ces soins de l’humanité obtinrent un succès bien plus assuré par le dévouement héroïque du général. Buona-  
“parte arrive dans ce séjour de la désolation, où il s’étoit fait précéder des secours de l’art et d’une partie de ses provisions particulières ; il brave les remontrances des chefs de l’armée, qui s’inquiètent de lui voir prolonger sa visite ; il encourage, il console les malades, touche leurs plaies. Son courage excite celui de Desgenettes et de Larrey, chefs du service desanté ; et ce genre d’héroïsme, AUSSI NOUVEAU QUE SUBLIME, donne à la fois aux malades, et la santé du corps et le courage de l’âme.”—ABRÉGÉ DE L’HISTOIRE DE FRANCE, vol. ii.

This representation may possibly be overcharged, but it was published amongst a people sufficiently interested in detecting the imposture, and it has many of the accompaniments of truth; being set forth with a minuteness of detail which includes the date of the occurrence, and gives the names of those who witnessed the transaction. It was afterwards celebrated by the most distinguished artists of the day; and I remember being directed by David, when at Paris in 1814, to the atelier of M. Dubois, who had made it the subject of an admired historical painting.<sup>1</sup>

<sup>1</sup> Perhaps some apology is necessary for reverting to a topic, which has already lost much of its living interest: the character of the individual chiefly implicated in the discussion, may be more properly consigned to the dispassionate consideration of history: yet a traveller passing near the scene of the imputed atrocities, would scarcely forbear making such enquiries as might be considered necessary to illustrate the fact, or appear capable of conducting him to a just conclusion.

The writer ventures to subjoin what he heard incidentally spoken of this remarkable personage by so celebrated a character as DUMOURIER. Several years previous to the date of this letter, he had the honour of being much noticed by the Hero of Jemappe. Encouraged by the general's condescending affability, he took an opportunity, on one occasion, to allude to the exalted destiny of Napoleon, exclaiming in a tone of enthusiasm, "*Grand homme!*" "*Non,*" said Dumourier,

emphatically; "*pas grand homme*." To the apologetic inquiry, "*faut il dire petite homme ?*" he gave a still stronger negative, to mark his total dissent from so inapposite an epithet. Pursuing the subject, he appeared to ascribe much of what tarnished the lustre of Buonaparte's career to the accident of his birth and country; repeating, as descriptive of the natives of *Corsica*, the couplet attributed to Seneca:—

" *Prima est ulcisci; lex altera vivere rapto;*

" *Tertia mentiri; quarta negare Deos!*"

Of *Moreau*, whom he described as having served under him,—"*il étoit sous moi*,"—General Dumourier spoke in terms far more expressive of censure.

### LETTER XIX.

The writer's Departure for Gaza with the Pasha—His Retinue described—Deviation to Ascalon—Singular Ceremony on approaching the Town of Gaza.

---

TO SIR G. E\*\*\*\*T, BART.

Gaza, August 31, 1817.

DEAR E——,

WE arrived here yesterday in company with the Pasha. Particular circumstances making it necessary to dismiss the interpreter, who followed us from Tripoli, we engaged in his place one of the Mamelukes that formerly served under Buonaparte, and who was especially recommended by our friend the Consul: he signs himself Juseffe el Tarba—is somewhere between thirty and forty years of age—seems active and adroit—and is sufficiently conversant with the French language. After much tedious discussion, for it was an affair that could not be speedily dispatched, he consented to proceed

as far as Alexandria, at the wages of three piastres a day, exclusive of an allowance for provisions ;— but just as we were preparing to join the cavalcade at the seraglio, a messenger came from his wife, to signify that she could on no consideration acquiesce in an arrangement which must occasion so long an absence ; and he therefore very affectionately resolved to annul his engagement. I thought this rather a clumsy device to extort an advance of salary ; but as it was then too late to procure a substitute, we rode forward to the city gates, where the Aga was already in waiting, encircled by a numerous suite of officers. Having explained, as well as we were able, the embarrassment which delayed us, he instantly gave an order that could not be disputed, and in the course of half an hour Joseph exhibited himself in his travelling accoutrements.

The retinue of the Pasha is extremely splendid : he appeared at the head of a chosen train,

“ All furnish’d, all in arms,  
“ All plumed like estridges, that wing the wind ;  
“ Bated like eagles having lately bathed ;  
“ Glittering in golden coats, like images ;  
“ As full of spirit as the month of May,  
“ And gorgeous as the sun at Midsummer.”

SHAKESPEARE.

As we were necessarily detained by the absence of the dragoman, an escort was appointed to attend us, and the Aga set forward on his journey; but we rejoined the main body a short time before the evening closed in, and proceeded together, *magnâ stipante catervâ*, as far as the village of Ybna, where we halted for the night. Carpets were soon spread on the sands, and we sat down to partake of some slight refreshments. During the repast, the Pasha put several questions respecting the customs and manners of Europe, and inquired by a guarded paraphrase into the extent and situation of St. Helena, and its relative distance from France and England. His information upon these and similar points appeared extremely limited, though his observations were frequently accompanied with a shrewdness of look, which seemed to satirize the simplicity of the inquiry. After an hour's conversation, we left him to his repose.<sup>1</sup> His couch was not long preparing, as it

<sup>1</sup> Among other subjects of the Pasha's anxiety, he alluded to the appearance of an American squadron in particular parts of the Mediterranean; an event which he seemed to contemplate with a degree of interest bordering on inquietude. He had some confused idea of the causes which led to a rupture between the United States and Great Britain, but it

consisted merely of a cushion placed upon a carpet strewed on the ground ; but he appeared so much pleased with the construction of our camp-beds, which were arranged so as to fold up almost in the compass of an umbrella, that he expressed an intention to have some of a similar description made for his children. As we very much doubted the skill of an Arabian upholsterer to effect such a contrivance, he was requested to accept one of ours ; but this he most decisively refused, though

was not easy to make him comprehend the nature of their political relations.—On this point he was extremely inquisitive.—An exalted destiny may hereafter await the American Republic ; but at the present moment, ENGLAND IS THE CENTRE OF THE CIVILIZED WORLD !

“Remember it is ATHENS you approach,” said Pliny in his instructions to Maximus, when he was appointed to the pro-consulate of Achaia. And Cicero, on a similar occasion, exhorts Quintus to reflect that the subjects of his government are the descendants of that enlightened people who taught mankind the virtues of humanity, and to whom Rome herself was indebted for her most imperishable glories.

If—in the lapse of ages—Great Britain shall be destined to fall from her high estate among the nations of the earth—

Ἐσσεται ἡμᾶρ, ὅτ' ἂν ποτ' ὁλόκλην Ἰλιος ἰρήν

—some future ruler in the vast American continent may address observations of the like tendency to his accredited agent, *dispatched on a mission to LONDON !*



in terms sufficiently expressive of his sense of the motive which dictated the offer ; and it was not till after being repeatedly pressed, that he consented to a proposal on my part to send him one on returning to England.<sup>1</sup>

This mode of passing the night in an open wilderness surrounded by the guards of an eastern Pasha, had something so unusual in its circumstances, that I was prevented feeling any immediate disposition to sleep: our situation, however, was not calculated to awaken any uneasy reflections,

“ For we were canopied by the blue sky,  
“ So cloudless, clear, and purely beautiful,  
“ That God alone was to be seen in heaven.”

LORD BYRON.

About three hours before the dawn we were summoned to pursue our journey, and soon after five arrived at a village called Dsoot, where we

<sup>1</sup> The writer took the first opportunity of fulfilling his promise on arriving in London: the package was forwarded in a vessel bound to Smyrna, and addressed to a merchant,\* who would convey it to Jaffa: but he has not had the satisfaction of hearing that it ever reached its ultimate destination, though assured of its having been duly transmitted to the Consul Daimani.

\* See the Appendix.

rested a considerable time beneath the olive trees which adjoin the borders. We lingered at this place till near eleven o'clock, when having signified a wish to visit the ruins of Ascalon, the Aga ordered a guide to attend us to the coast, while he himself proceeded on the direct road. In little more than two hours we passed an assemblage of huts, called Hamami, and in another hour from thence arrived at a similar collection of hovels, named Djora ; in this last-mentioned place there is an inferior kind of khann, where we halted to take some refreshments and to rest the camels. The same appearance of tractability in the soil, and slovenliness in the cultivation, characterise this portion of the plain, as marked the preceding part of the route.

The ruins of Ascalon are very near Djora, rising immediately from the beach, and comprehending a circuit of several miles. Juseffe, who was taken prisoner by the English, told us he attended some of our officers when they measured the walls, and according to his account, the ancient boundaries included an extent of three leagues : the visible space, occupied by the existing remains, ap-

pears to me much less than a circle of such a compass would comprise. Though formerly one of the principal maritime towns in Philistia, there is not the smallest vestige of any port ; but the situation is commanding, and the place seems capable of being strongly fortified. It was constituted an episcopal see in the first ages of Christianity, and at the period of the crusades was enriched by many magnificent buildings : but these have long since been totally demolished ; the Turk and the Saracen are alike regardless of ancient splendour—each being far less intent on those arts which adorn and embellish life, than on those which extend the horrors and multiply the means of death.

The walls close to the beach have by some convulsion been so reversed, that broken pillars, intermixed with large masses of compact stonework, are thrown into a horizontal position, where they appear like the integral parts of a temple : the masonry is rude, and the materials not of a very durable nature ; the cement was worked up with shells, and appears in many places to have formed nearly one-half of the solid structure. Near the central part of the city there are many muti-

lated shafts of columns, chiefly of the grey granite ; but there are some of a coarse marble, and we observed one or two of very beautiful porphyry. But amidst this scene of desolation, the most extensive and complete I ever witnessed, except at Nicopolis, there is neither base nor capital in such condition as to enable the inquirer satisfactorily to determine to what order it belonged ; the only specimen we could find that had escaped total defacement, seemed to be an imperfect imitation of the Corinthian. This solitary relic was lying near a heap of rubbish, thrown out about eighteen months since by some workmen of the Pasha, who employed several of his people on the spot to assist the researches of an English lady of rank. Their labours did not terminate in any discovery of much importance, having, in fact, produced nothing beyond the disclosure of a single apartment, which seems to have been a gallery appertaining to a spacious bath—at least it resembles such in the baths of Caracalla, at Rome : it was arched, but without any peculiar ornament, and is at present several feet below the surface.

The territories of the Philistines were divided

into five districts, of which Gath constituted the northern, and Gaza the southern barrier: the intermediate places were Ekron, Ashdod, or Azotus, and Ascalon. The last-mentioned was situated about three leagues south of Ashdod, and according to Josephus,<sup>1</sup> sixty-five miles west of Jerusalem: it was considered to be the most impregnable of any of the towns on the Philistine coast. Origen speaks of some wells, or cisterns, near the city, which were supposed to have been constructed by the patriarch Abraham: opinions of this nature frequently rest on no better foundation than the most vague and fanciful conjectures; our guides had certainly never even heard of such tradition, and were equally uninformed respecting the famous lake and its miraculous fishes, which were consecrated to the goddess Derceta.<sup>2</sup> It has been imagined that this

<sup>1</sup> Bell. Jud. lib. iii. cap. 1.

<sup>2</sup> Ovid. Met. lib. iv. ver. 44.

Diodorus Siculus (lib. iii.) mentions this lake, and has detailed the circumstances which occasioned the transmutation of the goddess into the resemblance of one of its inhabitants. Pliny has adverted to the same occurrence (lib. v. cap. 25). So also Athenæus, (lib. viii. cap. 8,) besides many other writers, whom it is unnecessary to name.

deity was the same with the idol Dagon,<sup>1</sup> mentioned in Scripture, and the etymology of the word appears to justify the conjecture. This city was the native place of Herod (the most distinguished prince of that name, from thence sometimes called Ascalonites), and also of Semiramis. Many of the prodigies which attended the birth of the latter are too extravagant to be repeated: it may be sufficient to allude to the circumstance of her nourishment by doves, who are related to have supplied the infant while deserted by its parent, with milk from the shepherds' tents. To commemorate this miraculous event, the consort of Ninus, on her elevation to the throne of Assyria, assumed the name of Semiramis, a term which in that language signifies a dove; and the figure of the bird was afterwards borne in the Babylonish

<sup>1</sup> The expression in the original is derived from the word דָּג, which means a fish (Judges xvi. 23). This idol was the tutelary deity of the Philistines, and in its lower extremities resembled the animal from whom it received its name—designed possibly, as some interpreters of hieroglyphics have imagined, to represent the fertility of nature, of which the prolific property of fishes might be considered an apt emblem. In the book of Deuteronomy there is an express prohibition against making any graven image, as an object of adoration, in the similitude of *a fish*. (Deut. iv. 18.)

standard ;<sup>1</sup> a circumstance which may perhaps explain the expressions of the prophet, where he announces the desolation of Judah, and warns the devoted people to *flee from the sword of the dove*.

We rejoined the Pasha soon after five o'clock, and proceeded on our route to this place. About ten miles from the city, we were met by a numerous procession, headed by the governor, who had come out to salute his patron : as soon as he arrived within the distance of a hundred yards, he dismounted from his courser, and shrouding himself in a plain white mantle, advanced on foot to pay his homage ; a ceremony which he performed by kissing the Aga's hand, and pressing it respectfully to his forehead : he then threw aside his cloak, and resuming his horse, the two Beys rode forward, *pari passu*, attended by a train the most showy and imposing that I can remember to have anywhere seen. The order of march was not confined by those solemn decorous movements, which regulate a European procession ; it was enlivened by an exhibition, that partook of the animated evolutions of a tournament. The cavaliers each brandishing his lance, rode violently forward with

<sup>1</sup> Diod. Sic. lib. iii.

the utmost speed their horses could exert ; then, suddenly halting and wheeling round in short and rapid circles, drove towards each other like fascinated knights, inspired by fame and love. The whole party were successively in motion, darting across the plain in every direction with the utmost velocity ; now turning and winding in an inconceivably small compass, now flying over the field, pursuing and pursued. This exercise continued till we arrived within a short distance of the city, the horses appearing to feel almost as much pleasure in the performance as the riders themselves.

In such lively representation of chivalrous encounter, wherein the high-bred coursers seem to sympathise with the enjoyments of the cavaliers, there is nothing to excite that strong expression of censure which certain European diversions deservedly call forth. To all personal exertions, where the individual hazards only his *own* security,—where he stands alone, and has “given no hostages to fortune,”—there can be no objection to the indulgence of his peculiar fantasies—whether applied to running, leaping, climbing, swimming, or flying.<sup>1</sup> Let him, too, exert his manly strength and address

<sup>1</sup> See note at the end of the volume.



in darting the javelin, or contending in the race, in wielding the bat, or throwing the bar. Those are pleasantries which, in such a situation, may be indulged *ad libitum*. But the gratification which is procured by the pain excited in anything which feels, and which, in the enthusiasm of the chase, is increased in exact proportion to the prolonged torture of the suffering object, can only be relished by those who are destitute of reflection, or who can persuade themselves that the lives of the creatures they so wantonly sport with are of no value, either to themselves or their mates, or that they have no capacities of enjoyment; but that they are absolutely delivered over to be hunted, to be torn, to be trampled on, and to be devoured by one another, or by man, as the influence of caprice or thoughtlessness may prevail.

Just as the sun set, we entered an extensive grove of olives, near the outskirts of the town; here the Pasha dismounted to pay his evening's adoration to the Prophet;—but an officer was sent forward to procure us a lodging in the house of his secretary, who received us with a degree of attentive civility which seemed correctly to interpret the directions of his master.

## LETTER XX.

Gaza—the writer's first Essay with a Dromedary—Journey over the Desert to the Lake Menzaleh—Description of El Arisch—Ruins of Pelusium—Sepulchre of Pompey—Passage across the Lake to Damietta.

---

TO SIR G. E\*\*\*\*T, BART.

Damietta.

DEAR E——,

WE found so little to interest our attention at Gaza, that we were glad to leave it after the second day. The ancient town was seated on an eminence, and appears to have been originally encompassed by massive walls flanked with towers. But the strength<sup>1</sup> of its natural position, however improved by the combined efforts of art and industry, was incapable of resisting the attacks of Judah,<sup>2</sup> though the invaders some time after found the place untenable, and were eventually driven out by the native population, who held undisturbed possession till the

<sup>1</sup> Gaza is said to be a term expressive of strength and durability.

<sup>2</sup> Judges i. 18

time of Samson.<sup>1</sup> It would be unprofitably tiresome to trace its history through all the fluctuations of fortune from this period to the age of Alexander, who conducted the operations in person against the city, and according to Plutarch received two wounds, in the assault ; afterwards it became a prey to the arms of the Maccabees, “ who laid siege unto it “ and burned the suburbs thereof with fire, and “ spoiled them.” A place so repeatedly exposed to the ravages of contending armies, can present but few remains of its original splendour ;—indeed, the author of the Acts of the Apostles speaks of it in his time as a desert.<sup>2</sup> At the present day there are scarcely any vestiges of former magnificence ; all the stately marble columns, enumerated by some writers, have totally disappeared—even the very sepulchres are demolished, with the relics they were intended to preserve.<sup>3</sup>

<sup>1</sup> Judges xvi. 3.

<sup>2</sup> Chap. viii. 26.

<sup>3</sup> “ Muófono le città, muófono i regni ;

“ Copre i fasti e le pompe arena ed erba :

“ *E l'uom d'esser mortal par che si sdegni :*

“ Oh nostra mente cúpida e superba !”

LA GERUSALEMME LIBERATA, Canto xv. stan. 20.

A similar sentiment is expressed by the author of “ Childe

The distance from the coast is probably about two miles ; and judging from the time we employed on the road, it cannot, I think, be less than fifteen or sixteen from Ascalon.<sup>1</sup> A narrow valley opens

Harold" (Canto ii. stanza 53). The idea has, indeed, been adopted and embellished by many writers of eminence since the publication of the letter of Servius Sulpicius to Cicero, on the death of the orator's daughter, Tullia. But surely the reflections contained in that celebrated instance of admonition, and all suggestions of the like kind, however adorned by the graces of eloquence or poetry, are very ineffective instruments of consolation. The heart, "o'erfraught with sorrow," indignantly rejects the refinement of philosophic reasoning.

In the passage of the epistle alluded to, the ruined towns and cities, whose destruction the mourner is so emphatically directed to contemplate, were all *the work of man's hands* ! and in their decay and demolition he discerns the subversion of nothing of higher excellence than mere *human productions*, nor views the decay of any order of beings *superior to his own species* involved in their fall.

<sup>1</sup> Tasso's description is topographically accurate:—

"GAZA è città della Giudea nel fine,  
 "Su quella via ch' invér Pelusio mena;  
 "Posta in riva del mare, ed ha vicine  
 "Immense solitùdini d'arena,  
 "Le quai, come Austro suol l'onde marine,  
 "Mesce il turbo spirante ; onde a gran pena  
 "Ritrova il peregrin riparo o scampo  
 "Nelle tempeste dell' instàbil campo."

LA GERUSALEMME LIBERATA, Canto xvii. stan. 1.

to the east, and beyond this, but in a direction rather northward, there is a considerable elevation, supposed to be the hill "before Hebron," where Samson deposited the city gates. *L'illusion des noms est une chose prodigieuse* : an object, which otherwise would scarcely engage the transient notice of a traveller, when viewed in connection with any wonderful exertion of the human powers, acquires a degree of interest in the mind of the spectator, that can detain the attention with an almost magic influence.<sup>1</sup> Hebron is nearly seven

" Placed where Judæa's utmost bounds extend  
 " Towards fair Pelusium, Gaza's towers ascend :  
 " Fast by the breezy shore the city stands,  
 " Amid unbounded plains of barren sands,  
 " Which high in air the furious whirlwinds sweep,  
 " Like mountain billows of the stormy deep ;  
 " That scarce the affrighted trav'ler, spent with toil,  
 " Escapes the tempest of th' unstable soil."—HOOLE.

<sup>1</sup> " Un voyageur va traverser un fleuve qui n'a rien de  
 " remarquable : on lui dit que ce fleuve se nomme Sousonghirli,  
 " il passe et continue sa route ; mais si quelqu'un lui crie,  
 " c'est le Granique ! il recule, ouvre des yeux étonnés, demeure  
 " les regards attachés sur le cours de l'eau, comme si cette eau  
 " avoit un pouvoir magique, ou comme si quelque voix extra-  
 " ordinaire se faisoit entendre sur la rive."—ITINÉRAIRE DE  
 PARIS A JÉRUSALEM.

" Naturâne nobis hoc datum, an errore quodam, ut cùm

of our leagues from Gaza, and almost at the extremity of the Promised Land.

The depth of the sands rendering the route impassable by horses, the Aga supplied us with camels and dromedaries. As this was my first essay with an animal of the latter description, I attempted to leap on his back as he knelt to receive me: such an unusual mode of proceeding was, however, instantly resented, for, before I could well balance myself on my feet, the beast suddenly rose, and starting fiercely aside, threw me from him with great violence; but the guide caught me while falling, and I was finally compelled to seat myself as others had done before me.

The paces of a dromedary are far more rapid than those of a camel, but the motion is singularly harsh and uneasy: the sensation of the rider, as the animal kneels for him to dismount, or rises to proceed on his journey, is at first inconceivably ludicrous: the beasts when struck bray out a most

“EA LOCA VIDEAMUS, in quibus memoria dignos viros acceperimus multum esse versatos, magis moveamur quam si quando eorum ipsorum aut facta audiamus, aut scriptum aliquod legamus?”—CIC. DE FIN. BON. ET MAL. Lib. v. c. i.

dissonant yell, and the untractable disposition of ours made it necessary to subject them almost incessantly, during the first three or four miles, to the discipline of a palm branch. In about four hours we arrived at a village called Deir, where we halted to take in water, and in another hour from thence entered on the Sandy Desert, leaving on our left the modern fort of Kanunes. We continued this monotonous course till near sun-set, when we broke into a part of the plain where the surface was faintly strewed with heath and low brush-wood : here we dismounted, kindled a fire to prepare some coffee, and spread our beds, in the intention of resting till midnight, by which time the moon would be sufficiently high in the heavens to point out a path. The Mameluke, who affected extreme anxiety on account of the Bedouins, kept watch with great perseverance till near twelve o'clock, when I desired he would lay down for an hour, after which we might pursue our journey. In the interval therefore of Joseph's repose, as no one had taken any precaution to secure the camels, two of the eldest set out on their return to Gaza, and were not overtaken till after a pursuit that

lasted six hours. At seven o'clock we resumed the route, and about ten reached the outer court of a ruined mosque, beneath the shelter of whose dome we were suffered to prepare our breakfast. We arrived, without any incident worth rehearsing, at El Arisch just as the evening closed in. For some reason, which I could not understand, we were not allowed to sleep within the walls; but the governor sent a detachment to guard us near a rising mound, where we passed the night on the sands, about two furlongs distant from the citadel.

El Arisch is a small collection of wretched houses, within a mile of the sea; the situation is commanding, but the town appears to be a place of no strength: it was, however, so much improved when in possession of the French, that the garrison left by Buonaparte, confident in the fortunes of their leader, and fierce in his name, successfully held out (as we were assured) against the attack of a Turkish force, very greatly superior in point of numbers: they afterwards surrendered it to the English without offering any resistance.<sup>1</sup>

<sup>1</sup> Buonaparte has described El Arisch and Alexandria as the two keys of Egypt, and mentions an idea he had con-



The folly or knavery of the Mameluke prevented our leaving this place till near four o'clock on the following day: at length we resumed our seat on the dromedaries, and, descending to the beach, pursued a route for several hours by the edge of the water, the fresh breezes from which were a most welcome relief to the burning heat of the plain. We halted for a short time soon after

ceived of forming several redoubts of palm-tree, two between Sallieh and Casties, and two between Casties and El Arisch. One of those between the two last-named places was to be raised near the spot where Menou discovered a pool of fresh water.\*

Kleber, who succeeded to the command of the French army, speaks of El Arisch, in his dispatches to the Directory, as a paltry fort, four days' journey in the desert, the extreme difficulty of victualling which would not admit of its being garrisoned with more than two hundred and fifty men.†

\* "Quant aux fortifications, Alexandrie et El Arisch, voilà les deux clefs de l'Egypte. J'avois le projet de faire établir cet hiver des redoutes de palmier, deux depuis Sallieh à Casties, deux de Casties à El Arisch; une de ces dernières se seroit trouvée à l'endroit où le Général Menou a trouvé de l'eau potable."

† "El Arisch est un méchant fort, à quatre journées dans le Désert. La grande difficulté de l'approvisionner ne permet pas d'y jeter une garnison de plus de deux cent cinquante hommes. Six cents Mamelukes et Arabes pourront, quand ils le voudront, intercepter sa communication avec Catieh; et comme, lors du départ de Buonaparte, cette garnison n'avoit pas pour quinze jours de vivres en avance, il ne faudroit pas plus de tems pour l'obliger à se rendre sans coup férir."

sun-set to take in water, which was then becoming very scarce, and of an exceedingly bad quality. As the night closed over us, we were compelled to relinquish any further movements, but at the instant of the moon's rising recommenced our journey. About three in the morning the guides complained of the distress of the camels, and we were forced to wait nearly two hours before they were sufficiently recovered to proceed: after this we again set forward, and continued advancing till nine, when we stopped to prepare breakfast. The heat by that time had become almost intolerable, and neither tree nor shrub of any kind was to be found to supply the faintest shelter: in this exigency we formed a sort of canopy with our baggage, beneath which we reclined till the sun had gained a degree of altitude that rendered it of no further service. The whole of the route from El Arisch is a continued desert of sand, the surface of which, though naturally level, is very frequently broken by large swelling mounds, raised by the action of the wind, like vast heaps of drifted snow.

The next morning we set forward between three and four o'clock: in the course of the day all

our provisions were so completely expended, that not even a single lime or pomegranate was left. We proceeded, however, in the hope of meeting with some spring, and just before sun-set arrived at a point near two or three solitary date trees, which the camel-drivers assured us abounded with excellent water : this was most welcome information, and I eagerly ran to explore the source ; but instead of the delicious fountain which the guides had spoken of with such symptoms of pleasure, we found a miserable puddle, of the colour of putrid cheese. There was no alternative, but an application to the camp of the Bedouins for milk ; we decided on having recourse to such an expedient, but after an absence of several hours, the messenger came back with an answer, that our request could not be complied with : necessity, therefore, compelled us to return to the foul pool beneath the dates, and it required all the solicitations of raging thirst to venture on such a beverage.

A couple of wild deer passed us in the course of the day ; they were shy, and appeared in very good condition, though without any visible means of sustenance, except such as is casually supplied

by a few straggling bushes. Beetles and creeping insects are very numerous, but we have not yet seen many noxious reptiles, though I have reason to think there is no want of either scorpions or adders: lizards we have found of all sizes and hues; one crossed us early in the morning, whose bulk seemed nearly equal to that of a small spaniel; it carried something in its mouth of the size and form of a rabbit, but moved with a rapidity that baffled all our efforts to seize it.

The nights are cool and fresh, and attended with heavy dews, but the heat of the day is intensely oppressive. We rose between two and three, and soon after seven reached the margin of the Lake Menzaleh, which it was necessary to traverse in order to arrive at this place. The ruins of the ancient Pelusium have been in some measure replaced by the modern Tineh, distant about three miles from the coast.<sup>1</sup> Intermediately with this

<sup>1</sup> Ammianus Marcellinus derives the name of that city, rather fancifully, from the father of Achilles, who is stated, in the legends of mythology, to have founded it in obedience to an admonition from the gods.—“Quod Peleus Achillis pater “dicitur condidisse, lustrari Deorum monitu jussus in lacu, qui “ejusdem civitatis alluit mœnia, cum post interfectum fratrem,

town and Rhinocalura, the frontier city of Palestine, ancient geographers enumerate the following places, which were situated on the shore :—Aggerchabræ, Gerra, Pentaschænos, and Ostracine. Between the two last mentioned there appears a low mound of sand, formerly called Mount Cassius, where the relics of Pompey are said to have been inhumated.<sup>1</sup> The humble sepulchre prepared for this unhappy chief by the piety of his freedman Philip, was afterwards greatly enriched by the munificence of the Emperor Adrian, who constructed a sumptuous mausoleum near the site of

“nomine Phocum, horrendis furiarum imaginibus raptaretur.” (Ammian. lib. xxii. c. 16.) Dr. Shaw conjectures it to have been so called from the circumstance of its situation in a low marshy soil, Πηλούσιον being easily formed from the Greek word Πηλός, *mud*. His expressions are—“Tennis seems to be the same with the Tanis of Egypt, from τῆν (Tin) *clay*—rendered by the Greeks Πηλούσιον, from a word of the like signification in their language.”—SHAW’S TRAVELS.

1 “ ————— Alla riva  
 “ Sterilissima vien di Rinocera.  
 “ Non lunge un monte poi le si scopriva,  
 “ Che sporge sovra ’l mar la chioma altera,  
 “ E i piè si lava nell’ instabil’ onde ;  
 “ E l’ossa di Pompéo nel grembo asconde.”

LA GERUSALEMME LIBERATA, Canto xv. stan. 15.

the original tomb ; of this scarce any vestiges are now extant.

We were detained on the borders of the lake above five hours, before the messenger whom we dispatched to procure a boat could effect the object of his errand : he returned at length with intelligence that a light skiff would be ready at sun-set. We amused ourselves, therefore, with bathing and fishing till nightfall, when we pushed off from the shore, and crossed to an island a few miles distant, where we slept till the dawn. It was past six the next morning before we re-embarked, in consequence of an angry discussion with the proprietors of the vessel, who, thinking us absolutely in their power, boldly demanded thirty sequins as the price of a conveyance. We offered *six* ; perhaps this was in strict justice too little ; they were glad at length to compromise matters, and receive ten—being threatened with a forcible seizure of the boat, if they refused to listen to equitable terms.

The waters of the lake are spread over a very extended surface, but the depth seldom exceeds five feet, and is frequently not more than three ; so

that in the absence of wind we were enabled to *punt* on, at the rate of eight or ten furlongs an hour. A fresh breeze sprang up at mid-day, and carried us forward several miles very briskly ; it afterwards sunk into a dead calm, which continued till night, when we made towards a small islet to dress some fish, and slept among the reeds till the rising of the moon. The day following the wind died away so completely that we were forced again to have recourse to our punt-poles, and had every prospect of passing a third day, exposed to the severity of a broiling sun, without any possible mode of mitigating the tedium of such a passage. We reached the strand, however, much earlier than our mariners had calculated, and after an hour's ride through most luxuriant fields of rice, planted with date trees and watered by the Nile, arrived in the centre of this very singular town.

## APPENDIX.

---

### THE WATER FROM THE RIVER JORDAN.

*(Referred to in page 43.)*

The following letters describe the circumstances which determined the disposition of the extract from the Jordan,—mentioned in Letter IV., page 43,—and the share assigned to it in the important ceremony to which it was auxiliary.

A MONSIEUR LE VICOMTE DE CHATEAUBRIAND.

Monsieur le Vicomte.

L'accueil flatteur et très obligant que vous m'avez temoigné au tems de mon sejour, il y a deux ans, à Paris, me fait espérer que vous



ne dedaignerez pas le *motif* qui me dispose de vous adresser à cet instant.

Nouvellement arrivé de l'Angleterre, on m'informe que l'auguste Enfant, conservé par une Providence speciale, et destiné de lier plus étroitement les pactes sociaux des nations Européennes, sera tenu au font de baptême sur le commencement de Decembre prochain. C'est pourquoi j'ose prendre la liberté de vous faire part, que je tiens dans ma possession une phiole puisée dans la rivière sacrée, dont le Divin Auteur de notre religion daigna de se faire arrosé, avant que d'entrer sur ses fonctions ministérielles.

Si sa Majesté très Chrétienne pourroit condescendre de recevoir de ma main une telle offrande, comme accessoire à la ceremonie solennelle, je puis vous en garantir l'authenticité par des moyens qui présentent la plus forte empreinte de la verité, puisque l'eau n'a été jamais hors de ma garde depuis que je l'ai deportée de Palestine.

Je m'aurois fait l'honneur d'avoir demandé permission à vous faire cette représentation personnellement—mais je sentoís de la gêne à interrompre ces momens, qui sont toujours dédiés

ou à l'instruction, ou au progrès de votre pays.

Je suis, Monsieur le Vicomte,  
Avec un respect distingué,  
Votre très humble  
Et obéissant Serviteur,  
T. R. JOLIFFE.

30 Octobre, 1820.

PARIS,  
1<sup>er</sup> Novembre, 1820.

JE suis charmé, Monsieur, d'apprendre que vous êtes à Paris, et que j'aurai l'occasion de vous remercier du beau présent que vous m'avez fait, en m'envoyant vos *Lettres sur la Palestine*.

Je prendrai aussi, Monsieur, les ordres de S. A. R. Madame la Duchesse de Berry ; et je suis persuadé qu'elle accueillera avec bonté votre proposition relativement à l'eau du Jourdain. J'ai conservé moi-même un peu de cette eau dans un vase de fer-blanc, que je n'ai pas ouvert depuis mon départ de Jerusalem ; mais je crains qu'elle ne soit gâtée.

J'aurai l'honneur d'aller vous chercher, et de vous faire part de ce que j'aurai appris.

Agrééz, je vous prie, l'assurance de ma considération la plus distinguée.

LE VICOMTE DE CHATEAUBRIAND.

---

*Extract from the "Moniteur," Dec. 4, 1820.*

"Vendredi dernier, Madame la Duchesse de Berry a honoré de sa visite l'infirmerie de Marie Thérèse. Au moment où S. A. R. allait se retirer au milieu des vœux et des benedictions qui l'accompagnaient partout, M. de Chateaubriand lui a demandé la permission de lui offrir de l'eau du Jourdain, qu'il a lui-même puisée dans le fleuve. Cette eau, parfaitement conservée, est renfermée dans un de ces vases de fer-blanc que les pèlerins prennent au couvent de St. Sauveur à Jerusalem, et qui, scellés avec du plomb fondu, ne laissent aucun passage à l'air extérieur. M. de Chateaubriand a encore fait hommage à la Princesse, au nom d'un voyageur Anglais, M. Joliffe, d'un petit flacon de verre, également rempli d'eau du Jourdain. S. A. R. a daigné agréer la double offrande pour servir au baptême de Mgr. le Duc de Bordeaux."

## THE CRUSADES.

*(Referred to in page 80.)*

HOWEVER in the abstract we may respect an institution which inculcated "that sensibility of principle, that chastity of honour, which felt a stain as a wound,—which ennobled whatever it touched,—which inspired courage, whilst it mitigated ferocity, and under which vice itself lost half its evil, by losing all its grossness,"—however captivated by the glowing colours and seductive eloquence with which the pen of an all-accomplished statesman and orator has presented this establishment to our fancies, still, contemplating society in all its complicated entanglements, we can scarcely regret that the romantic and often capricious decisions of chivalry have been substituted by a more definite and unerring code of morals, and the security of individuals founded on the principles of impartial justice.

errors, in which every individual felt himself so deeply involved, was the surest pledge for their future reformation. To persons who had suffered fewer inconveniences in the feudal system than its several members had experienced, there needed no stronger inducement to form one on a less exceptionable model, than a perception of its principal defects. This important plan was, however, frustrated. Europe was robbed of the materials with which the mouldering fabric was originally erected ; and its energies, uplifted and propelled by the more than magic spell of enthusiasm, were poured on the plains of Asia. The Barons, having by sale or donation transferred their estates to religious houses, rushed with their vassals into the East. Animated by a success which the madness of the multitude—supplying the place of military discipline—at first produced, they conceived early hopes of a total extermination of the Saracens. But the death of successive thousands at length convinced the champions of the cross that, in despite of the panoply of Papal benedictions, notwithstanding the prodigality of curses which the Church hurled on their enemies, they were not invulnerable.

The comparative few, who survived in some measure this religious delirium, were yet sufficiently numerous to clog society by throwing themselves upon their return into the arms of the Church. To the drones of society they added the different orders of monastic life. From these torpid beings, however, to look for any accession to the general interest of social happiness, were an insult to those who by their active exertions demand and alone deserve the name of men ! From experience they had reaped nothing but disgust ; they carried nothing with them, except this, into retirement, as if to corrupt the last dregs of outraged society. And when the *source of action is poisoned*, what shall we expect but the death or the desertion of every virtue which inhabits the human heart ?

Similar effects may sometimes be traced to different causes. Military enterprises are not always continued upon the same principles which first gave them birth. This, unhappily for Europe, was the case of the crusades. The measure of its calamities was not yet completed. The original flame, which the misguided many fondly deemed

to have been lighted from Heaven, was fed and kept alive by artificial means. The extensive domains, which infatuated -adventurers had annexed to the Church, made some sensible of *her interest* in these expeditions. With the true Catholic spirit of converting everything, animate or inanimate, to the assumed cause of religion, she resolved to continue them. To effect this, amongst other immunities held out to such as took the cross, she proclaimed *a plenary indulgence for crimes of every denomination.*

There was no infamy known but that of refusing to take the cross. The anarchy occasioned by this step it is easier to imagine than to describe. *Had the Papal mandate enjoined the commission of every enormity which militates against the peace and existence of society, it could not have been more effectual.* And yet we are told, that this was the glorious era, from which we may date the introduction of civil liberty,—of the sciences and arts,—of commerce and its consequences,—wealth and polished manners. To controvert this strange assertion (if any argument against its absurdity were required), it may be answered, that if the

crusades, in conjunction with time and necessity, did assist at the birth of liberty, they left a lasting memorial of their *malignity* behind. Superstition, brooding over it with the gloomy malice of an Incubus, kept it from infancy in a kind of suspended animation for many centuries. In after ages the paroxysms of that epidemic frenzy, which filled the Roman calendar with saints, and Europe with knight-errants, had a fatal effect upon that organisation of society, which preserves the vital principles of every constitution. The partial and transient glow, which sometimes illumined the face of Europe, let us not mistake for salutary symptoms. It was but the "hectic of a moment." That a commercial intercourse could be established with the Eastern world will not easily be admitted by those who are aware that the Greek emperors ever looked upon the Latins as dangerous innovators, and with a jealous eye withheld every encouragement to a more intimate connection. The residue of the oriental nations would have thought themselves contaminated, if leagued with the enemies of their faith. We have a fatal proof of the contempt which the Europeans testified, even



to the last crusade, for everything which distinguished art or ennobled science. During the sixty years which beheld the Latins upon the throne of the Byzantine Cæsars, with a zeal which could be equalled by nothing but their ignorance, they dedicated all that period to the destruction of every monument of human genius.

CHIVALRY,—the romantic child of the crusades, —whatever admiration it may extort from us as *individuals*, has very little claim upon our respect as members of society. The ceremonious gladiators of the twelfth and succeeding centuries set at defiance every form of regular jurisdiction. In the redress of injuries, they depended on their own, not on the *civil* arm. It is needless to add that this is the first characteristic mark, which distinguishes savage from civilised nations. But it is not the immediate mischief of the crusades, which we have alone to lament—the misfortunes they entailed on succeeding ages demand much more of our concern. The curse of superstition descended, like the Papal anathema, to distant generations. Martial aristocracy had ceased to exist. *Posterity has little reason to be grateful, that it was succeeded by*

*clerical intolerance. Europe had yet to learn that there is no tyranny equal to that, which erects its empire on spiritual despotism.* Supreme authority is often maintained on the principles which first gave it establishment. Pontifical power had ignorance for its basis ; as human nature, however depressed, is still progressing, it could only be supported by error. To complete the triumph of the Vatican, what little science had been pilfered from the Arabians was every way calculated to promote the views of a despicable ambition, whose throne was enveloped, like the Egyptian monarch's, in a "darkness that might be felt." If former ages had made rapid advances in ignorance, these were no less successful in the propagation of false philosophy and of ingenious nonsense. Through the mist of metaphysics they pursued every dreary phantasma which imaginations, prostituted to every error, could produce. Let the single instance of one nation illustrate the misfortunes of all. From the infancy of the crusades to the death of Mary and superstition, the history of this country presents us, not with a blank, but, after a few exceptions, with an universal blot in the annals of literature. The

waste of neglected genius,—the illusions of perverted science,—the ardour of ill-directed zeal,—it betrays little less than bigotry not to see, and sometimes more than bigotry to see, and not to lament. It is not in these times that we are to look for morality, dressed in the magic robe of Spenser—FOR THE MIRROR OF HUMAN NATURE, SHAKESPEARE—for the tremendous majesty of Milton. In those benighted ages it is in vain that we ask for the vigorous and comprehensive mind of a Bacon, who had the courage to attack, and the power to rescue a dominion from Aristotle, though surrounded by his invisible legions of occult qualities;—in vain for the penetrating spirit of a Boyle, who could trace nature through every combination to her last recesses;—in vain for the sublime genius of a NEWTON, which could grasp a system by intuition, and give laws to the universe, like a delegate from Heaven.

Elizabeth and the muses began their reign together. England for ever threw off the yoke of Papal authority, and, animated by the example of royalty, pursued that species of general and genuine knowledge, which, without aiming at paradox, may

be justly said to give solidity to the soul by dilating it, and, by diffusing the rays of intellectual vision, to throw on every object a tenfold splendour.

But that Europe has, through the medium of the crusades, received any signal advantages which will weigh against the lingering calamities they have occasioned, is a position, which—however warmly asserted—to candid minds will always carry something short of conviction. That the same tide of fanaticism, which swept away the lives and property of millions, should, upon its reflux and stagnation, render the West rich and populous;—that the arts should be cherished by those who trampled on their offspring;—that science owes anything to those who confirmed the hereditary barbarism of the Goths with the erroneous and debasing principles of Rome;—that uniform justice and public security could derive their salutary influence from an age that put the sword of equity into the capricious hand of chivalry, and mental tyranny in the bloody grasp of an Inquisition;—that LIBERTY could exist under a rod of iron which humbled the spirit of the proud and

crushed the efforts of the powerful,—these are wonders, which may well rank with the miracles of the age, and can only be believed by a degree of bigotry at least equal to that which at first produced them.

## SKETCH OF THE HISTORY OF ALI PASHA.

(Referred to in page 212, and written in 1817.)

LORD BYRON has noticed an observation of Gibbon, that "*a country within sight of Italy is less known than the wilds of America.*"\* Events of the last fifteen or twenty years have disarmed this sarcasm of almost all its point, and the ancient territories of Pyrrhus and Alexander are become far more attractive to the modern traveller than those of Louis or Leopold. Yet although the Grand Tour has thus changed its direction, and the usages of Albania are in some measure familiar to us, the personal fortunes of the individual who governs it, have not till very lately excited much attention.

The life of a Chieftain whose extraordinary endowments have enabled him to consolidate a power, which defies the armies of Constantinople, cannot have been otherwise than eventful; but where civilization is in a state of infancy, the his-

\* Vol. vii. chap. 43.

torian usually pays more attention to the marvellous in his narrative, than to any strictness of accuracy in detail. The annexed account was, for the most part, collected on the spot, and the writer flatters himself he has studiously rejected whatever might appear violently to outrage probability.

The birth-place of Ali Pasha is a small village adjoining Tepelini, a town of the ancient Thesprotia, and distant between 60 and 70 miles to the north of Joannina. His family had hereditary possessions in that neighbourhood, and his immediate father held the rank and station of a Pasha of two Tails. His mother is reported to have been endowed with courage beyond her sex, and it is from this parent that the present ruler of Albania is supposed to derive those peculiar traits of character, which have given him the ascendancy in Greece. He lost his father while yet very young, and being then incapable of any personal exertions, he would have inevitably been stripped of all his paternal possessions, if his mother had not put herself at the head of some faithful adherents, and repelled the invaders with the sword. In the midst of these scenes of petty warfare, the youthful Ali

necessarily acquired habits of hardihood, and his faculties early developed themselves, in a manner which increased the confidence of his party.

As soon as he could support the weight of a musket, he appeared in the ranks as a private soldier, and having won the esteem of his countrymen by repeated acts of heroism, began at length to take on himself the direction of those affairs which had hitherto been so ably conducted by his mother. He soon proved himself equal to the complicated duties of his new situation, and for a long time foiled all the stratagems which were practised to destroy him ; till after a series of ill success, he was ultimately reduced to an extremity which left him destitute of any means of supporting his troops. In this exigency, having made a desperate attack on a formidable band of opponents, he was compelled to a precipitate retreat, and with difficulty eluded the search of his pursuers by plunging into the recesses of a cavern. It is asserted by one of his biographers, that while reflecting in this place of concealment on the peculiarity of his fortune, he suddenly perceived the stick, with which he was unconsciously tracing



out figures on the sand, strike against some hard substance. With a view more to employ his attention, than from any idea of arriving at an interesting discovery, he set about excavating the spot, where he found, at a slight depth beneath the surface, a vase filled with coins of various denominations, and making an aggregate of considerable value. Regarding this as a most favorable omen, he instantly took measures for organising a troop of adventurers, and shortly after found himself master of a booty sufficient for the maintenance of a little army. At the head of this chosen band, he returned to the place of his nativity, regained possession of his hereditary domains, and entered Tepelini in triumph. From this epoch his authority progressively increased, his standard became a rallying point to the ardent and enterprising, and he quickly began to elevate his views beyond the narrow horizon which bounded his native province, till, on the execution of the late Pasha, whose incapacity brought on his government all the miseries of anarchy, Ali was appointed by the Porte to the Pashalic of Albania.

Superior to the attacks of adverse fortune, he

has shown himself equally proof against the seductions of prosperity. By some well-timed concessions to the districts he had subdued, he found means to incorporate their inhabitants with those of his more attached subjects, whose affections he confirmed by an unlimited toleration of the Greek religion. Thus secure in his immediate government, he had no difficulty in extending his alliance with the ruling authorities in Thessaly; and associating his two eldest sons with him in his administration, he procured for each the dignity of Pasha. At length, after a series of good fortune surpassing his most ardent hopes, his services at Widdin towards the close of the last century were rewarded with the highest marks of distinction which the Government at Constantinople has to bestow. Though now far advanced in life, he is still very adroit in all manly exercises, and is regarded as consummate in the management of his horse, in whose dress and accoutrements he affects peculiar elegance.

In the exercise of his authority he is experienced, sagacious, and provident. Equally unrivalled for boldness of design and promptness of execution, the "firstlings of his heart" are usually

“the firstlings of his hand ;” but where a subtler policy is required, he has a wonderful faculty in engaging opposite parties to his interests, by every art of address, and the most successful application to their humours and passions. Such are among the admirable qualities of this remarkable person. On the other hand, he is represented as being cruel, treacherous, and faithless, without honour, and without religion. Many instances are recorded of his vindictive policy, but the merciless revenge with which he visited the town of Gardiki, whose inhabitants had on some occasion treated his mother with indignity, surpasses all the rest both in extent and atrocity. The citizens were driven into an inclosure from which there was no possibility of escape, and exposed to a fire of musketry directed from every quarter. The Pasha assisted personally at the massacre, and probably considered it as a meritorious act of atonement to the manes of an injured parent. The tributary provinces were thus taught a tremendous lesson ; they were convinced that the Vizier’s power admitted not the shadow of resistance, and that his vengeance, like the wrath of Heaven, accumulated in proportion to its delay.

It was from this formidable personage that the writer and his associates experienced the hospitable reception, alluded to in the former part of this volume.

Accounts very lately<sup>1</sup> received from the Ionian Islands mention that Ali has openly renounced all dependence on the Porte, and proclaimed himself KING OF EPIRUS!

The weight of years must now necessarily embarrass his personal operations; yet it may be remembered that Caius Marius, whose character he in many respects greatly resembles, achieved some of his most extraordinary actions at an age almost equally advanced. He will probably be joined by the Greek part of the population in the Morea. The intelligence, which the flower of the youth of that country have derived from their intercourse and connection with Christian Europe, the marked superiority in discipline and habits of hardihood possessed by the Albanian over the Turkish soldiery, and the unshrinking confidence of all in the genius and conduct of their chief, render it not improbable that Ali Pasha, should his existence be continued,

<sup>1</sup> May, 1820.

may eventually become the instrument to procure for this long-depressed people a degree of national prosperity, alike incompatible with the solemn tyranny of the Crescent, and the capricious and more intolerable despotism of an ever-varying democracy.

\* \* \* \* \*

.

## SPECIMENS OF ROMAIC.

Referred to by note in p. 214.

A FRUITLESS effort to revolutionise Greece was made a few years since by an adventurer of the name of Riga, who attempted to inflame the passions of the people by an application of the moral means so successfully employed by Tyrtaeus. Many of the songs circulated with this view are written in the spirit of the Marseillois hymn. The first lines of the favourite air,

ΔΕΥΤΕ παῖδες τῶν Ἑλλήνων,  
Ὁ καῖρος τῆς δόξης ἦλθεν,

are almost a literal version of

“Allons enfans de la patrie,  
“Le jour de gloire est arrivé!”

But the modern Athenians have very little resemblance to the ancient Spartans. The fate of Riga is well known.

Our host at Athens was a personage of great worth and integrity, enthusiastically attached to

the ancient institutions of his country, and professing a most profound contempt for the degenerate follies of her present inhabitants. His house, which was situated near the foot of the Areopagus, commanded a most delightful view of the magnificent scenery that surrounds the plain, including the outlets which lead to Thebes and Marathon. He has three sons, who are named *Themistocles*, *Pericles*, and *Alcibiades*. On the night of our arrival, his family received an addition by the birth of a daughter, since called *Aspasia*. The boys are not more than ten or twelve years old, but appeared to have sharp faculties, and were lively and good-humoured. The eldest sang very prettily, and as he frequently came after school hours to play in our apartment, I wrote down from his recitation two or three of the popular ballads.<sup>1</sup>

The following are no unfavourable specimens of little 'Themistocles' taste in selection. The first is a kind of patriotic hymn.<sup>2</sup>

<sup>1</sup> Some few verbal inaccuracies were afterwards corrected by the Romaic master, Celebi (Signor) Janco Tatlicara, the individual of whom such handsome mention is made in Avramiotti's review of the Vicomte de Châteaubriand's tour.

<sup>2</sup> It is hoped the reader will pardon the inelegancies of a merely verbal translation.

## I.

Ποία Ἑλληνικὴ καρδία  
 Νὰ θωρῇ μ' ἀδιαφορίαν  
 Τόσα γένη εἰς τὴν γῆν,  
 Ὅπου ζοῦν μὲ εὐρυθμίαν,  
 Μὲ σοφίαν καὶ ἀνδρείαν,  
 Καὶ Ἑλληνικὴν μορφήν ;

## II.

Τὸ δὲ γένος τῶν Ἑλλήνων  
 Τῶν ποτὲ σοφῶν ἐκείνων  
 Νὰ θωρῇ εἰς τὸν ζυγόν,  
 Καὶ ὡς ὀρφανὸν παιδίον  
 Νὰ νοῇ τὸ μεγαλείον  
 Ποῦ τὸ εἶχε πατρικόν ;

## III.

Πλοῦτε, βασιλεῦ τοῦ Ἄδου,  
 Στείλε τὸν Ἀλκιβιάδου,  
 Ἡ κανένα σὰν κ' αὐτόν

## I.

*What Grecian heart can regard with indifference such a race  
 inhabiting this land, who conduct themselves with propriety, with  
 sagacity, and courage, and after the manner of ancient Greece?*

## II.

*Who can endure to behold the descendants of those ancient  
 sages, bowed beneath the yoke of bondage—reduced to the situation  
 of an orphan child, contemplating the greatness of his lost in-  
 heritance?*

## III.

*O Pluto, king of Hades, give us again Alcibiades, or some*



Μ' ἕνα νεῦμα νὰ συντρίψῃ,  
 Καὶ εὐθὺς νὰ ἐξειλήψῃ  
 Τῆς πατρίδος τὸν ζυγόν.

## IV.

Στείλῃ ὅμως τὸν Σωκράτην,  
 Νὰ ἀρχήσῃ νὰ διδάξῃ  
 Τῆς πατρίδος τοὺς υἱοὺς·  
 Φιλοσόφους νὰ συστήσῃ,  
 Ἡρώας νὰ καταστήσῃ  
 Ἀμαθῆς καὶ τοὺς δειλοὺς.

## V.

Ἐπειδὴ καὶ τὸ μαντεῖον  
 Τοῦ Ἀπόλλωνος τὸ θεῖον  
 Τὸ προλέγει φανερά,  
 Ὅ Σωκράτης εἶναι χρεῖα,  
 Ν' ἀναζήσῃ στήν πατρίδα,  
 Καὶ εὐθὺς τὴν ἐξυπνᾷ.

Τὰ ὄπλα δὲ λάβωμεν,  
 Παιῖδες Ἑλλήνων, ἄγωμεν,  
 Ποταμιδῶν ἐχθρῶν τὸ αἶμα  
 Ὅς τρέξῃ ὑπὸ ποδῶν.

---

*chief that resembles him—that he may instantly burst our bonds asunder, and cast far off the fetters of our country.*

## IV.

*Restore also Socrates, that he may guide and instruct the youth of the nation—that he may convert the ignorant to philosophy, and animate the dastard to deeds of heroism.*

## V.

*As the sacred oracle of Apollo openly proclaimed Socrates to*

The next is a convivial air, and a great favourite with some of the bons vivants.<sup>1</sup>

Ἔχου ελλάστέ, φέρτε κεράστε,  
 Βάλτε νὰ πιῶμεν νὰ εὐφρανθῶμεν  
 Πλόσκα μου πέρνα χῦνε καὶ κέρνα,  
 Φεῖρ νὰ σὲ σφίξω, νὰ σὲ σφυρίξω.  
 Λύπες καὶ πόνοι, ἀνθρωποκτόνοι,  
 Φεύγετ', ἀφήτε, πᾶτε, χαθήτε,  
 Ἔξω πτωχεία, ἔξω ἀχρεΐα,  
 Εἰγώμαι ἴσως ὁ πλέον Κροῖσος,  
 Τώρα πιστεύω πῶς βασιλεύω,  
 Τώρα νομίζω τὸ πᾶν ὀρίζω.

Ἔχου ελλάστε, φέρτε κεράστε,

κ. τ. λ.

The third is on a similar subject with the preceding, but written in a higher strain of poetry.

---

*be essential to the State, O send him back to our country, to rouse her from her fatal lethargy.*

*Sons of Greece, arise ! to arms !*

*That the blood of our oppressors may flow in torrents beneath our feet.*

<sup>1</sup> *Holloa ! boy, bring some wine. Give us, that we may drink and be merry ! Come hither, my flask ; pour out thy treasure to the bottom. Let me clasp thee, and gulp thy liquor. Care and Grief, vile homicides, fly hence, vanish, begone !—Avaunt, Poverty ! make thyself scarce, Famine ! In fancy I am mightier than Cræsus—now I can persuade myself I am a king—now I can fancy myself Lord of the Universe.*

*Come hither, boy, &c., &c.*

## I.

ΒΑ'ΛΤΕ φίλοι μέστην βρύσιν, τὸ κρασάκι νά δροσίση,  
 Καὶ στρωθῇτε κατὰ γῆς  
 Κατὰ τάξιν, εἰς τὸν πάτον, εἰς τὸν ἰσκιον ἀποκάτω,  
 Πρὸς τὰ χεῖλη τῆς πηγῆς.

## II.

Στρῶστε φύλλα, στρῶστε φτέρι, ἐπιδέξια μὲ τὸ χέρι,  
 Κ' ἀποπάνω τεχνικά  
 Τὸ ἀρνάκι μας λιανίστε. καὶ ὀλόγυρα καθῆστε,  
 Νὰ χαροῦμεν φιλικά.

## III.

\* Ἀς ρουφώμεν τὰ κρασάκιστὰς ἄρχας ἀπὸ λιγάκι,  
 Καὶ κινῶντας βαθμιδὸν,  
 \* Ἀς ὑψώσωμεν τὴν δόσιν, ὥς ν' ἀνάψῃ νὰ κοώρσῃ  
 Εἰς τὸ ἄπειρον σχεδόν.

## I.

*Come, my friends, to this fountain, recreate yourselves with wine; recline decorously on the ground, under the shade of a projecting cliff, and near the source of the stream.*

## II.

*Strew leaves, strew fragrant herbs, skilfully with the hand, and disperse them artificially; divide our lamb, and sit round, that we may enjoy the banquet like friends.*

## III.

*Let us sip the wine at first gently, and advancing gradually in our mirth, let us heighten the draught till the bowl sparkles, till it blazes almost immeasurably.*

## IV.

Κ' ἔτ' ἵ πλέον ζαλισμένοι, μεστὰ χόρτα κυλισμένοι  
 Στοῦ νεροῦ τὸν σφυρισμόν,  
 Ἄς' ἀρμόσωμεν τὸ ἴσον τῆς φωνῆς μας ἀπ' ὀπίσω  
 Ὡς τὸν πρῶτον νυστασμόν.

---

THE following are the Letters referred to in page 248. The reader may be amused at the measured solemnity of style, with which gentlemen, even of Pro-Consular rank, always expect to be addressed.

ILLUSTRISSIMO SIGNOR CONSOLE,

Mi prendo la libertà di scriverle la presente, per supplicarla di voler far gradire i miei rispetti a cotesto Signor Pascià, e di presentargli a mio nome il letto che m'ha permesso d'offrigli à Gaza, e che è fatto sul modello di quello che gli avrei ceduto sul momento se la mia salute non m'avesse vietato di privarmene. Spero ch'egli vorrà accettare questo piccolo omaggio, in segno di riconoscenza per le gen-

---

## IV.

*And thus more deeply inflamed, rolling on the greensward  
 near the gentle falls of the spring, let our voices join in unison  
 with its murmurs, till sleep enfold us in its soft embraces.*

tilezze con cui ha voluto favorirmi nel mio passaggio costì.

Non mi resta che di pregarla d'accusarmi la ricevuta della presente, e degli oggetti che d'accompagnano, per mia quiete ; sicche mi giova sperare d'essere favorito d'una pronta riposta, all'indirizzo che trovera in calce.

Aggradisca, Illustrissimo Signor Console, le proteste della distinta mia stima.

[The preceding Note was written to accompany the package ; and the subjoined letter, in French, was sent to apprise the Consul of the sailing of the vessel.]

*Londres, le 11me Mai, 1818.*

MONSIEUR LE CONSUL,

Lors de mon séjour à Gaza l'été dernier, le Pacha de Jaffa m'ayant témoigné un grand désir d'avoir un lit pareil au mien, j'assurai Son Altesse, qu'aussitôt que je serois de retour à Londres, je ne manquerois pas de lui faire passer un des meilleurs lits de voyage qu'on puisse trouver dans cette ville, à votre adresse. Ainsi, Monsieur le Consul, je m'empresse de vous faire savoir, que j'en ai expédié

un, sur le navire Anglois, "*The Friends*," (Les Amis,) qui est déjà parti pour Smyrne. Je l'ai fait emballer dans des nattes, et consigner aux soins de Messieurs Purdie, Mildred, et Compagnie ; en les priant de le faire transporter chez vous le plutôt possible : vous suppliant en même temps, dès que vous aurez reçu le ballot, de vouloir bien l'envoyer chez le Pacha, franc de port ; comme une preuve, quelque petite qu'elle soit, de ma plus vive reconnaissance de toutes les bontés et les honnêtetés qu'il m'a prodiguées pendant mon séjour à Jaffa. En cas qu'il y eût quelque petite somme à payer, veuillez bien tirer à votre convenance sur Messieurs Firmin de Tastet et Compagnie, de Londres, qui feront honneur à votre traite.

Agréez, Monsieur le Consul, les sentimens de la plus vive reconnaissance avec laquelle

J'ai l'honneur d'être,

Votre très humble, &c., &c.,

T. R. J.

## AEROSTATION.

(*Note to page 255.*)

IN the Letter from Gaza (page 255) there is an allusion to the cruelties and severities of our field sports, and a substitute is suggested in the practice of certain diversions, which involve the personal hazard only of the individual engaged in them. Among these, *flying* is mentioned, which, without some further description, may be unintelligible, and perhaps be considered ludicrous. The writer hopes to escape the imputation of arrogance if he submits the following statement as the readiest explanation.

*Copy of a Letter addressed to J. Twyford Joliffe,  
Esq., Ammerdown Park, Somersetshire.*

London, August 26th, 1825.

MY DEAR J—,

IT has been very correctly stated in the public prints that the objects of M. de Cornillot and

myself in our aerial excursion from the neighbourhood of Seven Oaks embraced other views than those of mere adventurous curiosity. These I will shortly attempt to explain, after detailing some of the incidents connected with the ascent. It was our wish, *during this first essay*, to secure as retired a spot for the experiment as could be engaged within a moderate distance of the metropolis, and a farm in the beautiful little village of Seal was ultimately selected, as combining many of the most essential requisites. Yet, even in that sequestered situation, it soon became impossible to disguise our intentions; the report quickly circulated in the adjoining hamlets, and on the day preceding that fixed for our departure, a considerable concourse had assembled to witness the process of inflation, which, from the unusual size of the balloon, took nearly twenty hours to complete. On the following morning several thousands attended at an early hour, and waited, with the utmost patience and good humour, during a very tiresome and protracted ceremony. At length, between five and six o'clock in the evening, we adjusted the car, and proceeded, with as little delay



as possible, to arrange whatever else was necessary for an immediate ascent. When at first loosened from the cords which fixed it to the ground, the machine made a movement so irregular as to excite, on the part of the spectators, something like an expression of disappointment; but the next instant, as if sensible of the reproach, it bounded upwards with an elastic spring, which called forth a shout of acclamation so loud and general that the air rang with its animating echoes. As we continued to ascend with considerable velocity, the sounds quickly died away, and I could just discern what, a few moments before, appeared a compact mass, suddenly starting forwards in varied and irregular groups towards some imagined point to which we seemed verging. On attaining a mile in height,—in conformity with established usage, and in justice to my own feelings,—we drank to the health of our accomplished Sovereign, and the British Royal Family. A similar mark of respect was afterwards offered, (in compliment to my companion,) à “*Sa Majesté très Chretienne*,”—to the Duchess of Berri, and the infant hope of France,—to the illustrious house of Montmorency,

—and to the Vicomte de Chateaubriand. On dismissing more of our ballast, we rapidly increased our distance from the earth's surface, and finally reached an elevation which, according to the perhaps exaggerated computation of Mr. C——, *exceeded three miles!*<sup>1</sup>

I have no language to describe the magnificence of the scenery unfolded from this lofty eminence. The vast abyss beneath, when the shadows of night began to gather around, presented a character of terrific sublimity! but while the sun remained in the heavens, and the glories of an expanded firmament were illustrated by his rays, without a single cloud in the whole visible horizon to obstruct the field of vision, the combined feeling of wonder, awe, and adoration, was the emotion which influenced our affections. Words are but feeble instruments to express sensations under cir-

<sup>1</sup> In this elevated region the aeronauts felt no difficulty of respiration; but their sense of hearing was chiefly affected. The balloon is of such spacious dimensions as to comprehend a circumference of ninety feet, yet they were subsequently assured that, at one period, it seemed diminished to the size of a cricket ball. The machine was constructed under the scientific direction of M. Cornillot, assisted by the active and intelligent exertions of the Messrs. Peal, Hampstead Road.

cumstances such as these ; yet if I might be pardoned the egotism of quoting from a narrative which the public has marked with some degree of approbation, I would observe that “in such situations the spectator, whose mind is sufficiently braced for its enjoyment, loses, for a while, all sense of individual weakness ; his faculties feel, as it were, an enlarged vitality, and he dwells with a rapturous enthusiasm on the splendours by which he is encompassed, till their united glories torture the imagination, and the sense aches with gazing!”

Our descent engaged us about twenty minutes. The machine at first fell in the centre of a hop-garden, the poles of which drove with such violence through the car as to disable me—whose face and leg bled profusely from the concussion—from holding the apparatus sufficiently firm to enable my friend to effect his escape ; and on recovering from a momentary stupefaction, I had the indescribable anguish to see him tower aloft—the grappling-iron lost—the ballast all expended—and his communication with the valve, as I feared, quite cut off. I would, at that instant, willingly have

parted with a limb to have secured his safety. Happily, in less than ten minutes, the balloon gradually sunk, as if by its own exhaustion, in a field of oats, the proprietor of which, with great kindness and generosity, positively refused any pecuniary compensation for the damage incurred by the trampling of two or three hundred persons, who came to assist us. Anxiety, and the exertion of violent running, had so increased the injury I received to my leg that I was almost incapable of walking much further, when Mr. Ayres, of Lower Grosvenor Street, who happened to be passing on the road, most obligingly conveyed me in his carriage to Seven Oaks, where the attention of the mistress of the Oak Inn, and the subsequent direction of Mr. Kelson, the surgeon, enabled me to proceed to town without the least inconvenience.

It had often occurred to me that it might be very practicable, by an adroit adjustment of the ballast, to render the machine, on its attaining a certain elevation, almost stationary for a given time, and that, at all events, (except during the agitation of a storm,) it might be made to float, in a horizontal direction, towards whatever quarter the cur-

rent of air should impel its course. *The late experiment has served to confirm such theory.* Our balloon continued at a stated point, without any perceivable change either in its exaltation or decline, slowly revolving in very small circles, and turning as if on its own pivot. The very heavy expense, absolutely inevitable as the machines are at present constructed, will necessarily confine all speculative exertion to the circles of the affluent: but the combined talent of the chemist and the mechanic will gradually suggest successive improvements, and I look forward with something like confidence to no very remote period, when

“ To sail in the air,  
When the sun shines fair,  
Over woods, high rocks, and fountains,  
Over hills, and misty mountains,  
Over steeples, towers, and turrets”—

may become as popular and fashionable an engagement as any of those pursuits which now so eagerly attract the patronage of the noble and the wealthy. If we carry our anticipations a little further, and seriously contemplate the *maturity* of an art which is yet only in the trammels of infancy, who shall venture to assign a limit to its opera-

tions? who will hazard the assertion that something of INCALCULABLE UTILITY may not hereafter be derived from its exercise, or call in question the mighty benefits which await their development in the unopened volumes of destiny?

On some future occasion, I may, perhaps, attempt to suggest some mode of *regulating the motions* of the balloon; at present I have only room to subscribe myself

Ever yours entirely,

T. R. JOLIFFE.

---

Successfully to practise the principle adopted by Mr. Joliffe and M. Cornillot, of *rendering the machine stationary at a given point*, the four following conditions are absolutely indispensable :—

1st. A balloon so thoroughly impervious that the hydrogen gas should be even more closely secured than when in a bladder.

2nd. A valve constructed with the most minute exactness, and whose diameter does not exceed nine inches.

3rd. A mode of correctly ascertaining the weight of hydrogen gas discharged by *each stroke* of the piston.

4th. An arrangement of ballast, prepared in different proportions, from the weight of several pounds to the fractional parts of an ounce.

END OF VOL. I.







